

THE INSTITV:  
TION OF A  
CHRISTEN

man, contey-  
nyng the  
expo-

sition or interpretation of  
the comune Crede, of  
the seven Sacra-  
mentes, of the  
p. comand-  
mentes, & of the Pas-  
ter Hoster, and the  
Due Maria,  
Justifica-  
tion and  
purga-  
tole.

1534

This Book (w<sup>ch</sup> is a great Curiosity) was printed  
1537. 59 ABp (Crammers Mem. by Mr. Stowe  
lib: 1. cap: 13. not in 1534 (as in 5 place above  
with was put to all books of this size) but y<sup>e</sup> more or  
not come than this one.

James  
at present made to be  
not much of use to  
not much of use to  
not much of use to





This was the first book of any publick An:  
:thority after rejecting the Popes Authority.  
D<sup>r</sup> Kennets 3<sup>d</sup> lett<sup>r</sup> to J<sup>r</sup> Bp of Carlisle p: 136.



B  L

P. 258

TO THE MOSTE HYGHE and moste  
excellent prince, our moste gracious, and moste  
redoubted souerayne lord and kyng HENRY  
the. V I I I. by the grace of god kyng of Eng-  
lande and of Fraunce, defendour of the fayth,  
lorde of Irelande, and supreme heed in erth  
immediatly vnder Christ of the church of  
Englande, Thomas archebysshop of Can-  
turbury, Edward archbysshop of Yorke,  
and al other the bysshops, prelates, and  
archedeacons of this your realme,  
wyshke all grace, peace, and felis-  
citie from almighty god the fa-  
ther our lorde Iesu Christe.



LEASETH IT your moste  
royall maiestie to vnderstande,  
that where as of your moste  
godly dispositiō & tender zeale,  
whiche is impressed in youre  
most noble hart, towardes the  
aduancement of goddis glo-  
rie, and the ryght institution &  
education of youre people in the knowledge of  
Christis trewe religion, your hyghnes cōmaun-  
ded vs nowe of late, to assemble our selves togy-  
ther, and vpon the diligent serche and perblyng  
of holy scripture, to set forth a playne and syn-  
cere doctrine, concernynge the hole summe of all  
those thynges, whiche appertayne vnto the pro-  
fession of a christen man, that by the same all er-  
rors, doubttes, superstitions, and abuses myght  
be suppressed, remoued, and vtterly taken away,  
to the honour of almyghty god, and to the per-

### The preface of the prelates

fyte establyshyng of your sayd subiectes in good  
vnitie and conkozde, and persyte quyetnes bothe  
in theyr soules and bodyes. we consideryng the  
godly effeate & intent of this your hyghnes mooste  
vertuous & gracious cōmandement, do not onely  
reioyse & gyue thanks vnto almyghty god with  
all our hartes, that it hath pleased hym to sende  
suche a kyng to reigne ouer vs, whiche so earnest-  
ly myndeth to set forth amonge his subiectes the  
light of holy scripture, which alone sheweth men  
the ryght pathe to come to god, to se hym, to  
knowe hym, to loue hym, to serue hym, and so to  
serue hym, as he mooste desyreth: but haue also,  
accordyng to our mooste bounden dueties, ende-  
uoured our selves, with all our wytte, lernynge,  
and power to satisfie your highnes sayd desyred  
mooste godly purpose. And therbyon callynge to  
our remembraunce, howe the hole pyth & summe  
of all those thynges, whiche be at great lengthe  
conteyned in the hole canon of the Bible, and be  
of necessitie required to thattayninge of euer-  
lastyng lyfe: was sufficiently, exactly, & therewith  
shortly & compendiously comprehended in the xii.  
Articles of the cōmune Crede, called thapostels  
Crede, in the vii. sacramentes of the churche, in  
the ten cōmandementes, and in the prayer of our  
lozde, called the Pater noster. And consyderynge  
therfore, that if your hyghnes people were per-  
fytly instructed and lerned in the right knowlege  
and vnderstandyng of the same, they shulde not  
onely be hable casely to perceyue & vnderstande,  
and also to lerne by harte & heare awaye the hole  
effeate & substance of all those thynges, whiche do  
appertayne and be necessarie for a chrysten man,  
eýther

to the kynges Maieſtie.

eyther to beleue, or to do, but also that all occasions myght thereby be removed, whiche by any colour or viſage haue cauſed any of them to fall or to be offended: we haue after longe & mature conſultation, had amonges vs, compyled a certayne treatyſe, wherein we haue employed our hole ſtudy, and haue therein truely and purely ſet forth & declared in our mother tongue, the veray ſenſe & meanynge, and the veray ryght vſe, veray true, and efficacie of al the ſayd ſoure partes. And ſoſmoche as Faith is that ſingular gift of god, whereby our hartes, that is to ſaye, our naturall reaſon and iudgement (obſcured and almoſt extinted by original & actual ſynnes) is hyghened, puriſhed, and made habile to knowe and diſcerne, what thynges be in dede acceptable, and what be diſpleaſant in the ſight of god. and ſo becauſe alſo that fayth is the very fountayne and chiefe grounde of our religion, and of all goodnes and vertues exerciſed in the ſame, & is the fyrſt gate, whereby we entre, and be receyued & admytted, not onely in to the familie or houſeholde of our lord god, but alſo in to the knowlege of his maieſtie and deitie, and of his ineſtimable power, wyſedome, rightuouſnes, mercy, and goodnes: we haue fyrſt of all begon with the Crede, and haue declared by waye of a paraphraſis, that is a kynde, mere, and true expoſition of the ryght vnderſtandynge of euery article of the ſame. And afterward we haue entreated of the inſtitution, the vertue, & right vſe of the ſeuē ſacramentes. And thyrddly we haue declared the ten comādementes, and what is conteyned in euery one of them. And fourthly we haue ſhewed the inter-

*fonte*



### The preface of the prelates

pretatio of the Pater noster, wherunto we haue  
also added the declaration of the Ave Maria. And  
to thintent we wolde omptte nothyng, contey-  
ned in the boke of Articles, deuised and set forth  
this last yere, by your hyghnes lyke comaundes  
mēt: we haue also added in the ende of this trea-  
tise, the article of Iustification, and the article of  
Purgatorie, as they be in the sayd boke expre-  
sed. And thus hauynge determynd our sentence  
in all thynges conteyned in the sayd treatise, ac-  
cording to the very true meanyng of scripture,  
we do offer the same here with vnto your moste  
excellent maiestie, moste humbly besechynge the  
same, to permyt and suffre it, in case it shall be so  
thought mete to your moste excellent wysedome  
so be prynted, and so with your supreme power  
set forth: and comaunded to be by vs & all other  
your subiectes of the clergie of this your moste  
noble realme, as well religious as other, taught  
to your hyghnes people, without the whiche po-  
wer and licence of your maiestie, we knowlege &  
confesse, that we haue none auctoritie, eyther to  
assemble our selves together for any pretence or  
purpose, or to publyshe any thyng, that myght  
be by vs agreed on & compiled. And albeit moste  
diadde & benigne souerayne lord, we do affirme  
by our lernynge with one assent, that the sayd  
treatise is in all poyntes so concordāt & agreeable  
to holy scripture, as we trust your maiestie shall  
receyue the same, as a thyng moste sincerely and  
purely handled to the glorie of god, your graces  
honour, the vnitie of your people, the whiche  
thynges your hyghnes we may well se and per-  
ceyue, deshe chiefly in the same desyre: Yet we do  
moste

to the kynges Maiestie.

moste humbly submytte it to the moste excellent  
wyse dome and exacte iugement of your maiestie,  
to be recognised, ouersene, and corrected, if your  
grace shall fynde any word or sentence in it meet  
to be chaunged, qualified, or further expounded,  
for the playne settinge forth of your hyghnes  
moste vertuous desyre & purpose in that behalfe.  
wherevnto we shall in that case conforme our  
selues, as to our moste bounden dutties to god,  
and to your hyghnes apperteyneth.

Your hyghnes moste humble subiectes  
and dayly bedesmen,

Thomas Cantuarie, Edouardus Ebor.  
Ioannes London. Cuthbertus Dunelm.  
Stephanus Winton. Robertus Carlisle.  
Ioannes Exon.  
Ioannes Lincoln.  
Ioannes Bathonien.  
Rolandus Couen. & Lich.  
Thomas Elicen.  
Nicolaus Say.  
Ioannes Bangor.  
Edouardus Hereforden.  
Hugo Wigornien.  
Ioannes Rossen.  
Ricardus Cicestren.  
Guilielmus Nortwicen.  
Guilielmus Meneuen.  
Robertus Assauen.  
Robertus Landauen.  
Ricardus wolman Archidiaconus Sudbur. Gu  
lielmus knight Arch. Richemond. Ioannes Belle  
Arch. Gloucestre. Edmundus Boner Arch. Lakestr.  
Guilielmus

Gulielm<sup>o</sup> Skippe Arch. Dorset. Nicolaus Heeth  
Arch. Stafford. Guthbertus Marshal Arch. Nos  
tingham. Ricardus Curren Arch. Oxon. Gulielm<sup>o</sup>  
mus Cliffe, Galtrid<sup>o</sup> Downes, Robert<sup>o</sup> Oking,  
Radulphus Bradforde, Ricardus Smith, Symon  
Mathewe, Ioannes Pryn, Gulielm<sup>o</sup> Buckmaster,  
Gulielmus May, Nicolaus Wotton, Ricardus  
Coxe, Ioannes Edmundes, Thomas Robertson,  
Ioannes Baker, Thomas Baret, Ioannes Hase,  
Ioannes Tyson.

Sacre theologia, iuris ecclesiastici &  
Ciuilis professores

**T**his booke called the Institution of a christen  
man, conteyneth foure special partes,  
wherof

**T**he fyrst parte conteyneth the exposition  
of the Crede, called the apostels Crede.

**T**he seconde parte conteyneth the exposition  
of declaration of the seven sacramentes.

**T**he thyrde parte conteyneth the exposition  
of the tenne commaundementes.

**T**he fourth parte conteyneth the exposition  
of the Vater noster and the Ave, with the  
articles of Iustification, & purgatorie.

# THE CREDE CALLED

1

10 no 10 apostels crede.

1



BELIEVE in god the father, & that he is almighty and treasour of heven and erth.

2

AND I beleue in Jesu Christ, & that he is his only begote sonne, and our lord.

3

AND that he was conceived by the holy goost, and borne of the virgin Mary.

4

AND suffered passion for our redemption vnder a certayne iuge, whose name was Pontius Pilatus, and so was crucified, dreed, and buried.

5

AND that he descended into hell, and rose agayn the thirde daye from death to lyfe.

6

AND that he ascended afterwarde vp into heuen, and sitteth there vppon the right hande of almighty god his father.

7

AND that he shall come from thens at Domisday to iudge the quicke and deade.

8

AND I beleue in the holy goost.

9

AND I beleue that there is one holy Catholike and vniuersall church.

10

AND I beleue that there is in the same church communion of sayntes, and remission of synnes.

11

AND I beleue that at Domisday all the people of the worlde that ever was by riuer shall be vnto that daye, shall than aryue agayne in the selfe same fleshe and body, which they had whyle they lyued here in erthe.

12

AND I beleue that all the electe people of God shall haue and enioye euerlastynge lyfe for their rewarde.

## The interpretation of

### The sense and interpretation of the fyrst Article

**I**N MY hart I beleue assuredly, and stedfastly with my mouth I professe and knowlege, that there is but one very god, and thre persons in trinite, the father, the sonne, and the holy goost, & that these thre persons be not thre goddis, but all one god, all of one nature, and of one substance, and all of one everlastinge essence or beinge, and all lyke and equall in myght, power, wysdome, knowlege, rightwisnes, and all other thinges belonginge vnto the deitie. And that besyde or without this God, there is no other god.

And I beleue also and professe that god the father, whiche is the first person in trinite, is not onely the god, the lord, and the father of heuen and erth, & all thinges conteyned therein by creation and gouernaunce: but also that he is the father of his only begotten sonne, the seconde person in trinite, and that he dyd bygette hym of his owne substance by eternall generatio, that is to saye, by generatio that neuer had beginning.

And I beleue also, and professe that all & singular the wordes and sayinges of this god the father (be they lawes, preceptes, promyses, prophecies, or thretenynges) and all that ever was spoken of hym, or by hym in the houle body and canon of the newe and the olde testamēt, is most certaynly trewe, and of suche infallible veritie and trouth, that the same can not be altered, or conuelled by any contrarype opinion, power, or auctoritie. And I promyse and professe, that I  
do and



the first Article.

2

do and woll not onely hope, and loke surely, and without all doubte to attayne and enioye al those thynges, which god promyseth in holy scripture vnto the electe chyldren of god; but also that I do and woll feare, lest those punyshmentes and afflictions, which god in holy scripture threateth to cast vpon those persons, which do transgresse his will and commaundementes, shall fall vpon me: if I shall not, lyke an obedient seruant and chyld, study to fulfill & accompysh the same.

And I beleue also, and professe that this god, and this father is almyghy, that is to say, that his power and myght excelleth incomparably al the other powers in heuen and erth. And that al other powers, which be in heuen, erth, or hell, be nothinge as of them selte: but haue all their might, force, and strengthe of hym onely, and be all subject vnto his power, and be ruled & gouerned therby, and can not resist, or let the same.

And I beleue also, and professe that this almyghy god, and almighty father dyd at the begynninge create, forme, and make of nought heuen and erth, and all thinges conteyned in this worlde, as well angels and mannes soules, and all other thinges inuisible: as also all other visible creatures, & that he dyd gyue vnto them all the power and myght, which they haue.

And I beleue also & professe, that amonge his other creatures, he dyd create and make me, and dyd gyue vnto me this my soule, my life, my body, with all the membris that I haue great and small, and all the wytte, reason, knowlege, and vnderstanding that I haue, and finally all the other outwarde substance, possessions, & thinges

### The Interpretation of

that I haue or can haue in this worlde. And I beleue also, and professe, that he is my very god, my lord, & my father, and that I am his seruauit and his owne sonne, by adoption, and grace, and the right enheritour of his kyngdome, and that it procedethe and cometh of his mere goodnes only without all my deserte, that I am in this lyfe preserved & kept from dangers and perilles. And that I am sustented, nourished, fedde, clothed, and that I haue helth, tranquillite, rest, peace, or any other thinge necessary for this corporall lyfe. I knowlege also and confesse, that he suffreth and causeth the sonne, the moone, the sterres, the daye, the night, the aire, the fyre, the water, the lande, the see, the foules, the fyshes, the beastes, and all the frutes of the erthe, to serue me for my prospeite & my necessitie. And in lyke maner I confesse and knowlege, that all bodily sychnes, and aduersitie, which do foule vnto me in this worlde, be sent vnto me by his hande, and his visitation, and that he punyssheth me not to destroy me, but only to saue me, and to reduce me agayne by penance vnto the right waye of his lawes, and his religion, and so thereby to proue me, and to exercyse me in patience, and other vertues, and also to signifie vnto me the greate cure, and fatherly loue, & goodnes, which he beareth towardes me. And therfore I woll haue none other god, but onely this god, which by his almyghty power hath created and made heuen and erthe, and all thynges conteyned in the same. Neither woll I glory, or put my trust & confidence in myne owne power, force, strength, ryches, lernynge, science, wyl-  
dome,

# The first Article.

3

dome, or any thinge els, whatsoener I haue, or  
shall haue, and possesse in this worlde. Nepther  
woll I gloze, or put my confidence in any other  
man or creature of this worlde, be it in heuen,  
hell, or in erth, nor in any craft of Magike, sor-  
cerie, charmes, wytcheecraftes, or any other false  
artes subtilled, and inuented by the dyuell: but I  
woll put my hole hope, my hole trust and confi-  
dence in god only, and in hym onely woll I glo-  
ze, and gyue all honour and gloze vnto hym,  
and vnto him onely, and vnto his gouernaunce  
woll I commit, and submit my self, my goodes  
and all that ever I haue, without fearing or re-  
garding the malice, the crafts, or power of the  
diuell, or any of his members, whiche myght en-  
duce me to the contrary. Nepther woll I desyre  
any signe to tempte god, but I woll trust firmely  
& faithfully vnto him. And althoughe he shall  
sende any aduersitie vnto me, or shall differre  
tary his pleasure in grauntinge suche request &  
petition, as I shall make vnto hym: yet wol not  
I murmur or grudge therat, nor go aboute to  
prescribe or appoynt vnto hym any ende, any ty-  
me, any measure, or season: but I woll commit  
all to his wyll, with a pure and a stedfast faich,  
and woll patiently abyde the tyme, which vnto  
hym shall be thought most expedient for me.

This sayth I receyue stedfastly engraued in  
my harte, and I promysse by the grace & helpe of  
god, neuer to swarne or decline from the same,  
for any argument, perswasion, or auertisite, that  
may be objected: nor for any worldly affection,  
or respect of pleasure, payne, persecution, or tor-  
ment, whatsoener shall fortune vnto me. From

### The interpretation of

this trust & confidence woll I neuer be brought, although al the men in the worlde shuld forsake me, and persecute me. Neyther woll I the lesse truste in god, for that I am a man of greates power, force and auctoritie, endewed with all sciences in this worlde, ne yet bycause I wante the possessions of this worlde, and am but wretched & poore, rude, & vnlearned, and dispised of all men, nor synally bycause I am a wretched sinner. For syth this god is the almighty lord, and maker of all thinges, and hath al thinges vnder his handes and gouernance: what can I lacke that he can not geue or do vnto me, if it be his wyl so to do. And syth he is my father, I am assured, that for the fatherly loue and pitie, which he hath and beareth vnto me, he woll not onely care for me, but he woll be also continually present with me by his grace and fauour, and woll continually gouerne and directe me, ayde & assist me, and prouide that, that shall be best for me, & woll also forgue me all the synnes that I euer committed or haue done, contrary to his commaundement, so ofte as I shall by trewe, & vnfeyned penance retourne vnto hym with all my harte, and shall applye my hole mynde, purpose, and endeuour, to amende my noughtye life, and so obserue his commaundementes.

### The sense and interpretation of the seconde Article.

**I** BELIEVE constantly in my hart, & with my mouthe I do professe and knowlege, that Iesu Christ is the onely begotten sonne, of almighty god the father, and that he was begoten of

## The seconde Article.

4

ten of his godly nature, and substance eternally before the worlde was made or formed, & that he is veray god, equall with god the father, and the holy goost in substance, and all other thinges belongynge vnto the godheed.

And I beleue lykewylse, that this Iesu Christe was eternally preordayned, and appoynted by the decree of the hole Trinitie, to be our lord, that is to saye, to be thonly redemer & sauoure of mankynde, and to reduce & brynge the same from vnder the dominion of the dyuelle & synne, vnto his only dominion, kyngdome, lordshyppe and gouernance.

And I beleue lykewylse, that this Iesu Christ is true in all his wordes and promyses, or rather that he is very trouth it self. And that all thinges which he spoken of him, or by him in holy scripture, be certaynly and infallibly true.

And I beleue also, & professe that Iesu Christe is not onely Iesus, and lord to all men that beleue in hym, but also that he is my Iesus, my god, and my lord. For where as of my nature I was borne in synne, and in the indignation & displeasure of god, and was the very chyld of wrath, condemned to enerlastynge death, subjected and thral to the power of the dyuel & synne, hauynge all the principalle partes or portions of my soule, as my reason and vnderstandinge, and my free wyll, and all thother powers of my soule & body, not only so destituted & depriued of the gyftes of god, wherewith they were fyrst endued, but also so blynded, corrupted, & poysoned with errour, ignorance, & carnall concupiscence, that neyther my sayd powers could exercise the



The interpretation of  
naturall function and office, for the which they  
were ordeyned by god at the firste creation, nor  
I by them could do or thinke any thing, which  
myghte be acceptable to God, but was utterly  
deade to god, and all godly thinges, and utterly  
ynable and insufficient of myne owne self to ob-  
serue the leaste parte of goddis commaundemen-  
tes, and utterly inclined and redy to runne heed-  
lynge into all kyndes of synne and myschiefe, I  
beleue I saye, that I beinge in this case, Iesu  
Christ, by sufferinge of most paynfull and shame-  
full deth vpon the Crosse, and by sheddyng of his  
most precious bloode, and by that gloriouse vic-  
torie, which he had, when he descendinge into  
hell, and there ouercommyng both the dyuell &  
deth, rose agayn the thirde day from deth to lyfe,  
and so ascended into heuen, hath now pacifi-  
ed his fathers indignation towards me, & hath  
reconciled me agayne into his fauour, and that  
he hath loose d and deliuered me from the pocke  
and tyranny of deth, of the dyuell, and of synne,  
and hath made me so free from them, that they  
shall not finally hurte, or annoye me, and that he  
hath powred out plentifully his holy spirite and  
his graces vpon me, specially sayth, to illumine  
and directe my reason and iudgement, and cha-  
ritie, to directe my wyll and affections towar-  
des god, whereby I am so perfectly restored to  
the lycht and knowlege of god, to the spirituall  
feare and dyede of god, and vnto the loue of him  
and myne neyghbour, that with his grace I am  
now redy to obey, and able to fulfill and acco-  
plysh his wyll and commaundementes. Besy-  
des all this, he hath brought and deliuered me  
from

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All which thinges considered, I may worthily call hym my Iesus, that is to say, my sauour, and my Christ, that is to saye, myne annointed kynge and priest, and my lord, that is to saye, my redeemer and gouernour. For he hath done and fulfilled the very office both of a priest and of a kynge, and of a lord. Of a priest, in that he hath offered by his blessed body and bloode, in the altare of the crosse, for the satisfaction of my synnes. And of a kynge and lord, in that he hath

### The interpretation of

lyke a most myghty conquerour, overcome and utterly oppressed his ennemyes (which were also myne ennemyes) and hath spoyled them of the possession of mankynde, whiche they wanne before by fraude and decepte, by lyenge and blasphemy, and hath brought vs now into his possession and dominion, to reigne ouer vs in mercy and loue, lyke a moste lounge lord and gouernour.

Finally I beleue assuredly, and also professe that this redemption and iustification of mankynde coude not haue ben wrought, nor brought to passe by any other meanes in the worlde, but by the meanes of this Iesu Christ goddis onely sonne, and that neuer man coulde yet, nor neuer shall be able to come vnto god, the father, or to beleue in him, or to attayne his fauour by his owne wytte or reason, or by his owne science and lernynge, or by any his owne workes, or by what so euer may be named in heuen or in erth, but by the fayth in the name and power of I E S V C H R I S T E, and by the gyftes and graces of his holy spirite. And therefore, sythe he is my Iesu Christe, and my lord: I wyll put my hoolle truste and confydence in hym, and wolle haue the selfe same fayth and assaunce in hym in all poyntes, whiche I haue in god the father. And I wolle knowlege hym for my onely lord, and wolle obey all his commaundementes dyscrepynge my lyfe, without any grutchynge. And I am sure, that whyle he is my lord and gouernour, and I vnder his protection, neither synne, neyther the dyuell, nor yet deathe, nor helle, can do me any hurte.

The

the thyrd Article.

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The sense and interpretation of  
the thyrd Article.

**I** B E L E V E in my harte assuredly, and constantly do professe, that whan the tyme was come, in the whiche it was before ordeyned, and appointed, by the decree of the hole trinitie, that mankynde shoulde be saued and redemed: this Iesu Christe, the seconde person in trinitie, and veray god, descended from heuen into erth, to take vpon hym the veray habyte, forme, and nature of man, and in the same nature to worke to suffre & fulfill al those thynges, whiche were necessary for our redemption.

And I beleue also, & professe, that he so descended from heuen, dydde lyght downe into the wombe of a moste blessed virgynne called M A R I E, and that he dyd there take vpon hym our nature, and was conceived begoten and borne of her veray fleshe, nature, and substance: and so dyd vniite and consoyne together the same nature of man, with his godheed in one persone, with suche an indissoluble & inseparable knotte, and bond, that he being one person Iesu Christ, was than and ever shall be in the same persone, veray persite god and veray persite man.

And I beleue also, and professe, that this most blessed virgyn conceiued this her chylde I E S V C H R I S T E, without spotte, or blot of sinne, or carnall concupiscence, and without any commixtion, or cōsunction had betwene her and any mortall man, or any other creature in heuen or erthe. And that the holy golt, the thyrd person in trinitie, descending also from heuen, lighted  
downe

The interpretation of  
downe into this moste blessed virgin, and there  
of her flesh and substance, wrought this inef-  
fable and incomprehensible worke of the incar-  
nation of this childe Iesu Christe.

And I beleue also, & professe, that this worke  
and operation of the holy goost, was all holy  
without any synne or impuritie, and that it was  
done without any violatyon, or detriment vnto  
the virginite of that blessed virgin saint Mary.

And I beleue also, that this childe Iesu Christ  
was not onely thus conceived without synne,  
but also that he was borne in lyke maner of his  
sayd most blessed mother, & that she bothe in the  
conception, and also in the byrthe, and natiuitie  
of this her chylde, and ener after, reterneyd styll  
her virginite pure and immaculate, & as cleere  
without blotte, as she was at the tyme, that she  
was first borne.

And I beleue, that this conception, and nati-  
uitie of our sayd sauour, was ordeyned to be  
thus pure, holy, and vndefyled, to thintent that  
all fylthynes and malediction, wherewith the con-  
ception and byrthe of me, and of all other men,  
that ener were synners, Adam, or shall be, and all the  
fylthynes and malysie of the synnes of the hole  
worlde, as well originall as actuell, shulde there-  
by be purified, purged, and made cleane.

The sense and interpretation of  
the fourth Article.

I beleue assuredly in my harte, and with my  
mouth I do professe, that this Christe, veray  
god and man, after he was thus conceived &  
borne of his blessed mother, waxed and lyued  
forth



forth here in the worlde, vntyl he came vnto the age of. xxii. yeres and aboute, and that in al this tyme of his lyfe, he suffred and endured for our sakes, and for our welthe, moche bodily affliction, moche labour and trauayle, moche hunge, thurite, and pouertie, moche iniurie and ignominie, and many other the myseryes and infymities, wher vnto all mortall men be subiecte.

And I beleue that although this our sauour Jesu Chyiste passed ouer all the hoole courte of his sayde lyfe, euen from his natiuitie vntyl his death, in suche perfite obedience vnto the lawes of god and man, and in such perfite innocency of lyuing, that neither any man in the worlde, nor the dyuell hym selfe, coude euer fynd in hym suspicion of any the leaste cryme or offence that myght be diaised: yet the blynde ignorant Jewes, replete with enuy and malyce, and the very membez of the dyuell, by whome they were prouoked and enduced ther vnto, laboured continually by all crafte and meanes they coulde, to destroy hym, and at length conspiryng together, and subornatyng fals wytnesse, they toke hym, and after they had bet hym, and spytte in his face, and vted all the vyllany they could vnto hym, they bounde and broughte hym before one Pontius Pilatus, beyng then the chiefe Iudge in Iherusalem, vnder the Emperour of Rome, and there they mooste falsely accused him, as a subuertet of the lawes of god, and as a person that seduced the people, and moued sedition amonge theym, and as a traitoure agaynst the emperour of Rome.

And I beleue, that our sauour Jesu Chyist, beinge

The interpretation of  
beinge thus moste falsely and wrongfully accu-  
sed, and brought before the sayd iudge, was at  
length in publyke and open iudgement condem-  
ned, by the sentence of tye sayd iudge, to be nai-  
led vnto a Crosse, and to be hanged vppon the  
same, to the intent he shulde so suffre that kynd  
of deethe, whiche amonge the iewes was euer  
moste abhoyred, and detested, and accompted to  
be the moste shamefull and cursed of all others.

And I beleue that after this sentence & iudge-  
ment thus pronounced & gyuen contrarpe to all  
Iustyce, and equitie: the Jewes dyd take this  
innocent Iesu-Christe our sauour, and fyrste of  
all byndyng him faste to a pyller, and pressyng  
with great violence a crowne of thorne vppon  
his heed, they dydde not onely mooste spitefully  
mocke hym, and scoyne hym, but they also moste  
cruelly scourged, tourmented, and afflicted him,  
and finally they crucified hym, that is to saye,  
they nayled hym through handes and fete vnto  
a crosse, and so hanged hym vp vpon the same,  
on a certayne hylle called Caluarie.

And I beleue also, and professe, that he han-  
ged there vppon the same Crosse betwene two  
thieves, whiche were malefactours, vntyll he  
was dead, and his soule departed from his bo-  
dy. And that after he was thus deed, one Jo-  
seph ab Aramathia, being one of Christis disci-  
ples, and certayne other deuoute men and wo-  
men, whiche also beleued in Christ, opteyned li-  
cence of the sayde Iudge, to take downe this  
blessed body of our Sauour Iesu Christ from  
the sayde Crosse. And that whan they had soo  
done, they wrapped and folded the same bodye

in a

the fourth Article:

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in a cleane sydone, and so layde it and buried it in a newe graue or sepulchre, whiche the sayd Joseph hadde made of stone, wherein there was neuer man buried before.

And I beleue that our sayour Iesu Christ, in all the tyme of his moſte bytter & greuous paſſyon, and in ſuffryng this moſte vile & ſhamefull dethe, not onely endured and ſuſteyned all the peynes and iniuries, and al the opprobries, and ignominies, whiche were done vnto him therein moſte patiently, without reſiſtance, and lyke an innocent lambe not openyng ones his mouth to the contrary, but alſo that he dyd willingly and gladly without force or conſtraynte of any power, ſuffre this crolle, and this kynde of dethe, & his ſoule alſo to departe from his body.

And I beleue that by this paſſion and deathe of our ſayour Iesu Chriſte, not onely my corꝝ poꝛall dethe is ſoo deſtroyed, that it ſhall neuer haue power to hurte me, but rather it is made hoſſome and proſpytable vnto me, but alſo that all my ſynnes, and the ſynnes alſo of all them, that do beleue in hym, and folowe hym, be mortified and deed, that is to ſay, all the guylte and offence therof, and alſo the damnation & payne due for the ſame, is clerely extincted, abolyſhed, and waſhed awaye, ſoo that the ſame ſhall not afterwarde be imputed or inflicted vnto me. And therfore woll I haue this paſſion, and this deth in my dayly remembrance. And I woll not onely gloꝛie, and reioyce continually therein, and gyue al the thākes I can vnto god for the ſame, conſyderyng I haue and ſhal assuredly attayne thereby my redemption, my juſtification, my

recon:

The interpretation of  
resurrection vnto goddis fauour, and life euer  
lasting: but I wol also endeavour my selfe to my  
possible power, and by the helpe of god to fo-  
low this my sauour Iesu Christ, in the bearing  
of myn owne crosse, according to the wyll and  
commaundement of god, that is to say, I woll  
dayly labour and study, to mortifie and kyl my  
carnall affections, and to subdue them vnto the  
spirite, and I woll patiently beare all aduer-  
sities, afflictions, and punishmentes, that god  
shall sende vnto me in this worlde, and I wol in  
my harte, hate, abhorre, and deteste all synne,  
consyderinge that the same was euer so odious  
and displeasing vnto god, that nothyng in the  
worlde coulde worthily satisfie and content him  
for the same, but only the deeth & the blode of his  
only and most dere beloved sonne Iesu Christ.

The sense and interpretation of  
the fyfte Article.

**I** BELIEVE assuredly in my harte, and with  
my mouth I do professe, that this our sau-  
our Iesu Christ, after he was thus deyd by-  
pp the Tredite, he descended immediately in his  
soule downe into hell, leauinge his most blessed  
body here in erth, and that at his conyng the-  
ther, by the incomparable myght & force of his  
godheed, he entered into hell. And soe as that  
mighty god, of whom saint Luke speaketh, which  
entringe into the house of an other strange man  
firste ouertane him, & bounde him hande & fote,  
and after wards spoyling him of all his armure  
and strength, wherein he trusted, toke also away  
from him, all the goodes and substance he had.  
and

Luc. II.

and lyke as Stronge Sampson slewe the mygh-  
ty Iyon, & toke out of his mouth the swete boy:  
euen so our sauioꝝ Iesu Chyſt at his laide entre  
into hell, firſte he conquered and oppreſſed bothe  
the dyuell and hell, and alſo dethe it ſelfe, where-  
vnto all mankynde was condemned, and ſoo  
bounde them ſaſt, that is to ſay, reſtrayned the  
power and tyranney, which they had before, and  
exerciſed ouer al mankynde, that they neuer had  
ſyth that tyme, noꝝ neuer ſhall haue any power  
ſynally to hurte oꝝ annoy any of them, that doo  
faithfully beleue in Iesu Chyſt, and afterward  
he ſpoiled hel, and deliuered, and brought with  
hym fro thens, all the ſoules of thoſe rightuous  
and good men, whyche from the falle of Adam  
dyled in the fauour of god, and in the faith & by-  
leſe of this our ſauioꝝ Iesu Chyſt, which was  
than to come. And I beleue that by this deſcen-  
dyng of our ſauioꝝ Iesu Chyſt into hell, not  
onely his electe people, which were holden there  
as captiues, were deliuered from thens: but al-  
ſo that the ſentence & iugement of the maledictio  
and of eternall damnation (which god him ſelfe  
moſt rightfully pronounced vpon Adam, and all  
his poſteritie, & ſo conſequently vpon me) was  
clerely diſſolued, ſatiſfied, releaſed, and diſchar-  
ged, and that the dyuell & hell bothe haue vterly  
loſte, and be deſtroyed of al the right, clayme, and  
interreſt, whyche they myght haue pretended to  
haue had in me by thaucoꝝitie of that ſentence,  
oꝝ by reſon of any ſinne that euer I had oꝝ haue  
comitted, be it originall oꝝ actuall. And that the  
dyuell, with all his power, craft, ſubtiltie, and  
malice is now ſubdued and made captiue, and



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onely vnto me : but also vnto all thother saythfull people , and right beleuers in Iesu Christe, that euer was or shal be sith the tyme of Christis sayd descendinge into hell. And that our sauour Iesu Christ, hath also by this his passion, & this his descendinge into hell, payed my raunsome, & hath merited & deserued , that neither my soule, neither the soules of any suche, as be right beleuers in Christ, shal come therin, or shal finally be encōbzed with any title or accusatiō , that the diuel cā obiecte agaiſt vs, or lay vnto our charge.

And I beleue that this our sauour Iesu Christ, after he had thus in soule conquered , & spoyled the dyuell and hell of all their force, power, and tyranny, and made them subiect vnto me, and all true christen men, in lyke case as they were vnto Adam, befoze his fall: he returned agayne frome hell, lyke a most mighty kyng, and conquerour, in triumph & glozy, and came vnto the sepulchze, where his blessed body laye buried, and so resurmyng and takynge agayne the very same body vpon him, the thirde daye after his sayd deathe he lyued agayn, and so rose out of that sepulchze in his naturall and perfyte manhode , that is to say, in his soule, and in the self same body, which was bozne of the virgin Marie, and dyd hange vpon the crosse.

And I beleue also , & professe that after he had so done, he lyued in the world by the space of. xl. dayes, in the which tyme he was conuersant, & dyd eate, and dlynke with his Apostels, and his disciples, and preached vnto them, and autozised them to go forth into the world, to manifest and declare, that he was the veray Christ, the veray

¶ *Mellia*



Messias, and the veray god & man, whiche was promysed in scripture, to come and saue, and to redeme all those that wolde beleue in him.

And I beleue assuredly, that by this descēding of Christ into hell, & this his resurrection agayn from deth to lyfe, Christe hath merited and deserved for me and all true and faithfull Christen men, not onely that our soules shall neuer come into hell: but also that we shall here in this lyfe be perfectly iustified in the sight and acceptation of god, and shall haue such grace, myght, & power giuen vnto vs by him, that we shall be made able therby to subdue, to mortifie, and to extinguishe our olde Adam, and all our carnall and fleshy concupiscences, in such sorte, that synne shall neuer afterwarde reigne in our mortal bodies, but that we shall be holily deliuered frome the kyngdom of synne, and from i spiritual deth, and shall be resuscitated and regenerated into the newe lyfe of the spirite and grace.

And where as I, & al other christen men shulde haue bene the moste miserable of all other creatures in the worlde, and shulde haue dyed lyke heathens, and pagans without all hope of euerlasting lyfe, or of risinge agayne after our deth: if Christ our heed and saviour had not rylen agayne to lyfe after his deth, I beleue and truste now assuredly, that by the vertue and efficacie of this descēdinge of Christe into hell, and of his resurrection agayne from deth to lyfe, not onely our corporall deth, and all the afflictions, which we may susteyne in this worlde, shall not annoy vs, but shall rather tourne vnto our profite, and be as entrees & occasions of our greater glorie:

### The interpretation of

but also that we shall after our corporall deth be preserved from the captiuitie of hell, and shall be made parttakers of Christis resurrection, that is to say, that we shall aryse and lyue agayne in the selfe same bodyes and soules, that we now haue, and so shall vtterly ouercome deth, in lyke maner as our heed, and our sauour Iesu Christ hath done befoze vs, and shall fynally lyue with hym immortally in ioye, and felicitie.

### The sense and interpretation of the syxt Article.

**I** beleue assuredly, and constantly do professe, that this our sauour Iesu Christ, after he had perfectly accompyshed and perfourmed the hole mistery of the redemption of mankynde by his incarnation, his byrthe, his passion, his deth, his buryall, his descendynge into hell, and rising agayn from deth to lyfe, and after he had ben here in erth conuersant with his Apostels, & disciples by the space of .xl. dayes after his sayd resurrection: the same fortyeth daye, whan he was amonge his sayd Apostels, he in theyr sight ascended vp agayn into heuen, in the very same his naturall body, which was borne of the blessed virgin his mother, & was crucified vpon the crosse. And so dyd withdrawe his corporall presence from the syght of his Apostels, & from the sight of all other creatures here in erth, to thintent they shulde frome thens forth eleuate and lyfte vp their hole hartes, their myndes, theyr desyres, & al their affections from erthly thingis, and from all carnall & worldly cares, towardes heuen & heuenly thinges, and so shulde prepare theyr

thei hartes , and make them selves mete & apte to receyue the holy goost and his spirituall gyf-  
tes, which he wolde sende downe into the world  
sone after his sayd ascencion.

And I beleue in lyke maner , that this our sa-  
uiour Jesu Christe, after he was retourned into  
heuen, being very god and very man in one per-  
son: almyghty god his father dyd constitute, and  
set hym vppon his right hande , & that euer syth  
that tyme, he hath so sytte, and so shal sytte eter-  
nally, that is to saye , almyghty god his father,  
dyd communicate and gyue vnto him glorie, ho-  
nour, felicittie, power , and everlastinge monar-  
chie, gouernaunce, rule, and dominion ouer all  
the principates, potestates, powers, dominatiōs  
and ouer all creatures, that can be named eyther  
in this worlde, or in the worlde to come . And so  
ordeyned, that he shulde be kyng of all kynges,  
and lord of all lordes , and that all thinges in  
heuen and erth shulde be cast vnder his fete, and  
made subiecte vnto hym . And that he shulde be  
the only heed of the catholique church, and that  
the same church shulde be the body vnder that  
heed. And lykewyse as the heed alwaye excelleth  
all thother membes : so Christe shulde excell in-  
comparably in honoure and dignitie, all the mē-  
bres of his sayde body the church , and that he  
shulde be the onely perfection and consummatiō  
of the same.

And I beleue also , and professe that this our  
sauour Jesu Christ, being thus constituted and  
set vpon the ryght hande of his father, was and  
is also constituted , to be not onely the eternall  
kyng, the heed, the lord, and gouernour of his

Ephc. I.

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body the catholique church: but also to be the  
only eternall priest & byshop of his sayd church,  
that is to say, to be the only patrone & aduocate,  
and thonly mediator betwene god & mankynde,  
& the onely intercessor for the synnes of all them,  
that ryghtfully beleue in hym.

And I beleue, that accordyng therunto, our sa-  
uiour Iesu Christe is of his owne goodnes not  
only more redy always, than any other creature  
in the worlde is, to helpe me by his mediation &  
intercession, but also that whan so ever I do in-  
uocate, and call vpon him, in right faith & hope,  
with full intent, and purpose to amende, and res-  
toure from my noughty lyfe, he presenteth, &  
exhibiteth vnto the sight of his father his moste  
blesSED body, as it was wounded, crucified, and  
offred vp in sacrifice for the redemption of man-  
kynde. and so from tyme to tyme maketh conti-  
nuall request and intercession vnto god his fa-  
ther for the remission of all my synnes, and for  
my reconciliation vnto his fauour, and synally  
doth obteyne, that god so recōciled, woll vouch-  
safe to sende downe his holy spirite, to dwell  
within my hart, there to rule, to gouern, & to san-  
ctifie me with all my thoughtes & dedes, and to  
cōfort, and strength me with al spiritual gyfts,  
necessary to the attaynyng of euerlastinge lyfe.

And therfore syth my heed & my sauiour Iesu  
Christ ascended vp into heuen, and sitteth there  
vpon the ryght hande of his father, and maketh  
there continuall intercession for me: I shall ne-  
uer from hensforth, by the grace of god, seke nor  
set my felicitie in any worldly thing, but shal al-  
wayes vse the creatures, & ordinaunces of this  
worlde,

worlde, and all worldly thinges, as a passinger,  
or a pilgrime vseth the comodities of a straunge  
contrey, wherein he intendeth not to tary, but to  
passe forth, vntyll he shall come vnto his owne  
dwelleng place. And I shal couert my hole cure,  
desyre, and study from these erthly pleasures, to  
the attayninge of that heuenly, and euerlastinge  
lyfe, whiche is prepared & ordeyned for me. And  
beinge assured of so good, so louinge, & therewith  
so myghty a gouernour, mediatour, & aduocate  
in heuen, as Christ is, I woll by the helpe of his  
grace, from hensforth continue styl, and perseuer  
vnder his kyngdom, his tuicion, and his gouer-  
naunce, and so beinge, I woll accompte my selfe  
safe, and sure in all maner aduersities, & against  
all maner aduersaries and enemyes. And I woll  
neuer, by the helpe & grace of god, seke other go-  
uernour or mediatour, nor all the displeasures,  
iniuries, or aduersities in the worlde, nor all the  
malice, crafte, and subtiltie of the dyuell, nor all  
the multitude or burden of my synnes, shal cause  
me to distrust or dispayre of helpe at his handes,  
nor yet shal make me afrayde to prosecute this  
my sayd desyre, and purpose, or cause me to desist  
from the same.

The sense and interpretation of  
the seuenth Article.

**I** BELIEVE assuredly, and constantly do pro-  
fesse, that our sauour Iesu Christ, being thus  
ascended into heuē, and set there on the right  
hande of almyghty god his father, shall at the  
last ende of the world, which we cal Domsdaye,  
retourne ones again, and come from heuen, and



### The Interpretation of

appere vnto all the people of the worlde bothe quicke and deed, in his perfite manhode, and in the selfe same body, wherein he ascended, to the inestimable comforte, & reioyse of the good, & to the extreme terrour & confusion of the wycked.

And although our sauour Iesu Christ, at his fyrst aduent or cōpyng into the worlde (whiche was whan he came to be incarnate) appered in the habyte and fourme of a very lowe seruant, and of an abiect person, in al humblenes, pouertie, affliction, and myserie, and suffred hym selfe to be iniustly iudged and condemned to deth by others, & although he hath euer sythe that tyme and euer shall vntyll Domisday, vse his mercye and longe pacience, and suffrance towarde the wretched synners of the world, inuiting alwaies and callynge them from tyme to tyme to repentance: yet I beleue assuredly, that at his second aduent or commynge, he shall appere in the high and almighty power, glorie, and maiestie of his kyngedome, and beyng accompanied with all the orders of angels, waytynge vppon hym as his ministers, he shall sytte openly in the cloudes of the aire, and shall iudge al the worlde quicke and deed, and that straitly, accordyng to trouthe and iustice, and accordyng as he hath promysed and thretned to do by his holy worde, expressed in scripture, that is to saye, accordynge to every mans owne workes & dedes done by hym whyle he lyued in the worlde, without sparynge, or fauourynge, or shewynge of mercy vnto any, which haue not deserued the same in theyr lyfe tyme.

And I beleue assuredly that at this day, whan Christe shall thus syt in the seate or thron of his iuges

Mat. 25.  
Apoc. 1.



iudgement, all the people of the worlde quicke & deed, that is to say, as wel al those whiche shall be founde on lyfe in the world, at the day of this seconde aduent or cōpyng of Christ: as also all those, whiche euer sythe the creation of Adam, liued here in this worlde, & dyed before that daye, shall come & apeare before the p̄sence of Christ, in their very bod̄es and soules. And whan they shall be so gathered, and assembled together, our sauour Iesu Christe shall pronounce the extreme or finall sentence and iudgement of euerlastyng saluation vpon all those persons, whiche in their lyfe tyme obeyed and conformed them selfe vnto the wyll of god, & exercysed the workes of right belefe and charitie, and so perseuerynge in well doinge, sought in their hartes and dedes the honour and glorie of god, and lyfe immortall. And contrary vpon al those, whiche in theyr lyfe tyme were contentious, and byd repugne agaynst the wyll of god, and folowed iniustice and iniquitie, rather than trouth & vertue, our sauour Christe shall than and there pronounce the sentence of euerlastyng punysshment and damnation. Rom. 2.

And I beleue that our sauour Iesu Christe shall also than and there call aparte and make a perfit separation or diuision betwene these two sortes of peple, that is to say, betwene the shepe and the goates, the coyne and the chaffe, the good and the bad, the blessed and the cursed, the members of his body, and the members of the diuel. And so setting the good & the blessed vpon his ryght hande, he shall clerely and perfitely ridde, delyuer, & redeme them for euer, from the power and malice of the wicked, and from all p̄nes &

### The Interpretation of

appere vnto all the people of the worlde bothe quicke and deed, in his perfite manhode, and in the selfe same body, wherein he ascended, to the inestimable comforte, & reioyce of the good, & to the extreme terrour & confusion of the wycked.

And although our sauour Iesu Christ, at his fyrst aduent or comyng into the worlde (whiche was whan he came to be incarnate) appered in the habyte and fourme of a very lowe seruant, and of an abiect person, in al humblenes, ponaerie, affliction, and myserie, and suffred hym selfe to be iniustly iudged and condemned to deth by others, & although he hath euer sythe that tyme and euer shall vntyll Doomsday, vse his mercys and longe patience, and suffraunce towardes the wretched synners of the world, inuiting alwaies and callinge them from tyme to tyme to repentance: yet I beleue assuredly, that at his second aduent or comyng, he shall appere in the high and almighty power, glorie, and maiestie of his kyngedome, and beyng accompanied with all the orders of angels, waytyng vpon hym as his ministers, he shall sytte openly in the cloudes of the aire, and shall iudge al the worlde quicke and deed, and that straitly, accordyng to trouthe and iustice, and accordyng as he hath promysed and thretened to do by his holy worde, expressed in scripture, that is to saye, accordyng to euery mans owne workes & dedes done by hym whyle he lyued in the worlde, without sparyng, or fauouryng, or shewyng of mercy vnto any, which haue not deserued the same in theyr lyfe tyme.

And I beleue assuredly that at this day, whan Christe shall thus syt in the seate or throne of his iuges

Mat. 25.  
Apoc. I.

The interpretation of

euyl, & so take them all vp with him into heuen, there to be crowned and rewarded in body and soule, with honour, glorie, and euerlastyng ioye and peace, which was prepared for them from the begynnynge of the worlde. And contrary he shall set all the other, whiche shall be iudged to euerlastyng payne & deth, vpon his lefte hande, and so shall sende them downe into hell, there to be punysshed in body and soule eternally, with fyre that neuer shall haue ende, whiche was prepared from the begynnynge of the worlde for the dyuell and his aungels, and the cursed membyes of his body.

The sense and interpretation of  
the eyght Article.

**I** B E L E V E assuredly in my harte, and constantly do professe and knowleg, that the holy goost is the thirde person in trinitie, & that he is veray god and lord, autour & former of al thynges created, & that he procedeth both from god the father, and from god the sonne, and is of the self same nature and substance, and of the same euerlastyng essence or beinge, which the father & the sonne be of, and that he is equall vnto them both in almyghtines of power, and in the worke of creation, & all other thynges apperteyninge vnto the deitie or godheede, & that he is to be honoured & glorified equally with them both.

And I beleue that this holy spirite of god is of his nature al holy, or rather holynesse it self, that is to saye, that he is the onely gooste or spirite, which with the father and the sonne ever was, and ever shall be the only autour cause & wor-  
ker

her of all holynes, puretie, and sanctimonie, and of all the grace, comfozte, & spirituall lyfe, which is wrought & cometh into the hartes of all true christen men. In so moche, that neither it is possible, that the dyuel or any of those euyl spirites, which do possesse and reygne in suche persons, as be subiecte vnto synne, can be expelled or put out of them, but by the power of this synger of god, that is to say, of this holy spirite, whiche is called in scripture, the synger of god. neither it is possible, that the hart of any man, beinge ones corrupted, & made as prophane by synne, can be purged, purified, sanctified, or iustified, without the speciall worke & operation of this holy spirite. neyther it is possible for any man to come vnto the father by Christ, that is to saye, to be reconciled into the fauour of god, & to be made & adopted into the nombze of his ch'ldren, or to obteyne any parte of that incōparable treasure, which our sauour Iesu Christ, by his natiuitie, his passion, his death, his resurrection, and his ascention, hath merited for mankynde: oneles this holy spirite shal first illumine, & inspyze into his harte the ryght knowlege and faith of Christ with due contrition and penaunce for his synnes, and shall also afterward instructe hym, gouerne hym, ayde hym, direct hym, and endue hym with suche speciall gyftes, and graces, as shall be requisite & necessary to that ende and purpose.

And I beleue also assuredly, that this holy spirite of god is of his owne nature ful of al goodness and benignitie, or rather that he is goodnes it selfe. Forasmuche as he is the onely goost or spirite, which with the father by Christe instructeth,

## The interpretation of

Timoris.  
Sapient.  
Intellectus.  
Concilii.  
Fortitudinis.

Pietas  
Scientia.

lesh, and inſoundeth into the hartes of moſtall men (after they be ones purified from Synne by faith, & deliuered from the powet of the dyuell) diuers and manyſolde moſte noble and excellente giſtes and graces, as the gyſt of holy feare and drede of god, the gyſte of ſeruent loue and charitie towardes god & our neighbour, the giſt of ſpirituall wyſedome, & vnderſtandynge, the giſte of fre wyll & deſyre, and alſo of very fortitude & ſtrengthe, to contemne this woꝛlde, to ſubdue & mortifie all carnall concupiſcence, and to walke in the ways of god, the gyſte of perſeuerance to continue in the ſame, the gyſte of piſtie & mercy, of patience & benignitie, of ſcience and cunning, of prophecieſonge, of curyng and healyng, & of al other vertues neceſſary for chriſten men to haue eyther for the attaynyng of their owne ſaluacion, or for the edifyng, and proſpyte of theyꝝ neyghbours. All and ſingular which gyſtes and graces I knowlege, & profeſſe that they proceede from this holy ſpyrite, and that they be gauen, conferred, and diſtributed vnto vs moſtall men here in erth, at his owne godly wyll, arbitre, and diſpenſation, and that no man can purchaſe or obteyne, ne yet receyue reſceyue or vſe any one of them, without the ſpecial operation of this holy ſpyrite. And although he gyueth not, nor diſpenſeth the ſame equally & vnto euery man in lyke: yet he gyueth alwayes ſome portion therof vnto all perſones, whiche be accepted in the ſyght of god, and that not only frely, & without all theiꝝ deſeruynges, but alſo in ſuche plenty, & meſure, as vnto his godly knowlege is thought to be moſt beneficiſall and expedient.

And



And I beleue that this holy spirite of god is of his owne nature, autour of charitie and holy loue, or rather that he is charitie it selfe. Firſtly because that he is that ineffable & incomprehenſible loue or concoyde, wherewith the father and the ſonne be cōioyned inſeparably the one with the other. Secondly, because he is the bonde and knotte, wherewith our ſauour Jeſu Chriſt, & his moſt dere beloved eſpouſe the church (which is alſo his very myſticall body) and all and ſingular the very membes of the ſame church & body, be vnited, knyt, and conioyned together in ſuche perſyte and euerlaſtinge loue and charitie, that the ſame can not be diſſolued or ſeparated.

Thirdly, because he is alſo the very bond & knot whereby all and every one of the membes of Chriſtis ſayd church and body, be vnited, coupled, and conioyned the one of them with the other, in perſyte mutuall loue and charitie. For I beleue aſſuredly, that lyke as the membes of our mortall bodyes be, by the ſpirituall operation & vertue of our ſoules, not onely preſerued holly together, in one body, and be endewd with lyfe, and power to exerciſe ſuche naturall functions, & offices, as be deputed vnto them, but alſo be cōteyned in mutuall affection & deſyre eche to helpe and conſerue thother: Euen ſo the membes of this myſticall body of Chriſt be, by the only and ſpecial operation and worke of this holy ſpirite, not only congregated, vnited, and incorporated into this one body of Chriſte, and ſo do conſiſt, & endure holly, & perſitly in the ſame body, every one in his owne peculiar function: but alſo that they be knytted, combined, and cōglutinated all together.

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together, and euery one of them with other, in  
perfite and indissoluble loue, and in the commu-  
nion of all their gyftes, & graces, and of al other  
thinges, wherewith the one of them maye helpe,  
succour, or comforte the other.

And I beleue, that this holy spirite of god, is  
the spirite of trouthe, and the autour of all holy  
scripture, conteyned in the hole canon of the Bi-  
ble. And that this spirite dyd not onely inspyre,  
and instruct al the holy patriarches, & prophetes,  
with all the other membyres of the catholyque  
churche, that euer was from the begynnyng of  
the worlde, in all the trouthes, and verities that  
euer they dyd knowe, speake, or wyte: but also  
Act. 2. that the same holy spirite dydde ones descende  
downe from heuen, in the similitude & lykenes of  
firie tongues, & dyd lyght downe vpon all thap-  
stles and disciples of Christe, and inspired them  
also with the knowlege of all trouthe, and reple-  
nished them with al heuently gyftes and graces.  
And that from that day vnto the worldes ende,  
he hath ben, and shal be continually present, and  
also chiefe president in the catholique church of  
Christ, that is to saye, that he hath, and shal con-  
tinually dwell in the hertes of all those people,  
whiche shal be the veray membyres of the same  
churche, and shal teache, & reuele vnto them the  
secretes, and mysteries of all trouthe, whiche is  
necessarie for them to knowe, & that he shal also  
continually from tyme to tyme rule them, direct  
them, gouerne them, sanctifie them, & gyue vnto  
them remission of their synnes, and all spirituall  
comforte, as well inwardly by fayth, and other  
his secrete operations, as also outwardly by the  
open

open ministracion, and efficacie of the worde of god, & of his holy sacramentes, and that he shall endewe them with all suche spirituall graces, & giftes, as shall be necessary for them to haue, and so finally shall rewarde them with the gyfte of euerlastinge lyfe, and loye in heuen.

*Dom Holy Spirit, Her God of might*

The sense and interpretation of  
the nyntythe Article.

**I** B E L E V E assuredly in my harte, and with my mouth I do professe, and knowlege, that there is, & hath ben euer from the begynninge of the worlde, and so shall endure, and contynue for euer, one certeyn nombre, societe, comunion, or company of the eleate and faithfull people of god: of whiche nombre our sauour Jesu Christ is the onely heed & gouernour, and the membres of the same be all those holy sayntes, whiche be now in heuen, and also all the faithful people of god, which be now on lyue, or that euer here to fore haue lyued, or shall lyue here in this world, from the begynning, vnto the ende of the same, and be ordeyned for their true faith, & obedience vnto the wyll of god, to be saued, and to enioye euerlastynge lyfe in heuen.

And I beleue assuredly that this congregatio, accor dyng as it is called in scripture, so it is in very dede the Citie of heuenly Hierusalem, the mother of all the electe people of god, the onely done, & the onely beloued of god, in perfyte and euerlastynge charitie, the holy catholike church, the temple or habitacle of god, the pure and vndeified espouse of Christ, the veray mysticall body of Christ, All and singuler which names, and

Galat. 4.  
Cant. 6.  
Hier. 13.  
Rom. 8.  
1. Cor. 3.  
2. Cor. 6.  
Ephe. 5.

appel-

The interpretation of  
appellations, and certayne suche other rehearsed  
in holy scripture, I beleue and profess that they  
be mooste worthily attributed vnto this holie  
churche, or congregation. And lyke as cytyzens  
assebled in one citie do lyue there vnder comune  
lawes, and in comune societie, and there do con-  
sulte, study, and labour eche man in his rowme  
& office, and accordyng vnto his calling for the  
comon welthe, and finally be made participant,  
or partakers of all & singular suche benefites,  
and comodities, as do arise vnto them thereby:  
Euen so I beleue, that the members of this holie  
catholyke churche, or congregation be collected,  
and gathered together within the same churche,  
as within one citie or fold, and that they be there  
in all vnited, and incorporated by the holie spe-  
rite of Christe into one body, and that they do  
lyue there all in one faythe, one hope, one chari-  
tie, and one perfite vnitie, consent, & agreement,  
not only in the tru doctrine of Christ, but also in  
the right vse & ministracion of his sacramentes.  
and so lyuynge in this perfite vnitie, swete har-  
mony, & conorde, I beleue that they do labour  
continually, every oone in his vocation, for the  
common welth of this hole body, and of eu-  
ery parte and membre of the same. And that all  
the prayers, good workes, & merites, ye and all  
the giftes, graces, and goodes, which be confer-  
red, done, or wrought in or vnto this hole body,  
or any membre of the same, shall be applyed vnto  
to every one of theym, and shall redounde com-  
munely vnto the benefite of them all.

And I beleue that this hole congregatio is all  
holie, that is to say, that this churche and all the  
partes

partes and membres of the same, be so purified,  
and mundified, as well by Christis moste pre-  
cious blode, as also by the godly presence, gover-  
naunce, and assistance of his holy spirite (which  
dwellpeth and inhabiteth continually, within the  
sayd congregation, & governeth and sanctifyeth  
the same) that neither the leppye of heresy, or fals  
and peruers doctrine, neyther the spithynesse of  
synne, neyther the gates of helle, shalbe able fi-  
nally to preuaile agaynst them, or to pul any of  
them out of the handes & possession of Christe.  
And although god doth oftymes suffer, not only  
synne, error, & iniquitie so to abound here in the  
worlde, and the congregation of the wycked to  
exercise suche tyranny, crueltye, and persecution  
ouer this holy church, and the membres of the  
same, that it myght seme, the sayd church to be  
utterly oppressed, & extinguished: but also suffer-  
eth many and sondry of the membres of the same  
holy church to fall out from this body, for a sea-  
son, and to comitte many greuous and horrible  
offences, & crimes, for the whiche they deserue to  
be prised & excluded, for a season, from the co-  
munion of this holy church: yet I beleue assu-  
redly that god wol neuer utterly abiect this ho-  
ly church, nor any of the membres therof, but  
that the same bothe, & shall perpetually continue, &  
endure here in this worlde, and that god shall at  
all tymes, (yea when persecution is greatest and  
most feruent) be present with his holy spirite in  
the same church, and preserve it all holy, & unde-  
fyled, and shall kepe, ratifie, & holde sure all his  
promyses, made vnto the same church or con-  
gregation, And finally that all suche membres,



The interpretation of

as be fallen out from the same by synne, shall at  
lengthe ryse agayne by penance, & shall be restor-  
ed and vnited ageyn vnto the same holy body.  
And I beleue assuredly, that in this holy chur-  
che, & with the membyres of the same (so long as  
they be militant and lyuynge here in erth) there  
haue ben euer, and yet be, & euer shall be ioyned,  
and mingled together an infinite nombze of the  
euyl & wicked people, whiche although they be in-  
dede the very mēbres of the congregation of the  
wicked, & as the gospel calleth them very wedes,  
and chaffe, euyl fishe and gootes, and shal final-  
ly be iudged to euerlastynge damnation: yet for  
asmoche as they do lyue in the comune societie of  
company of those, whiche be the very quyetke and  
lyuynge membyres of Christis mysticall body, and  
outwardly do professe, receiue, and consent with  
them, for a season, in the doctrine of the gospell,  
and in the right vsynge of the sacramentes, yea  
and ofte tymes be endewed with right excellent  
giftes of the holy gost, they be to be accompted &  
reputed here in this woylde, to be in the nombze  
of the sayd veray membyres of Christis mysticall  
body, so long as they be not by open sentence of  
excommunication pceded, and excluded from the  
same. Not bycause they be suche mēbres in very  
dede, but bycause the certayn iugement & know-  
lege of that theyr state is by goddis ordynance  
hydden, and kepte secreete from all mens know-  
lege, and shall not be reueled vntyl the time that  
Christe hym selfe shal come at the woylde's ende,  
and there shall manifest, and declare his veray  
kyngdome, and who be the very true membyres  
of his body, and who be not.

And

Matt. 13.

Matt. 3.

Matt. 13.

Matt. 15.

the nynthe Article.

19

And I beleue that this holy churche is catho-  
like, that is to say, that it can not be coerced or  
restrayned within the limittes or bondes of any  
one towne, citie, puinte, region, or countrey: but  
that it is dispersed & spred vniuersally throughe  
out all the hole world. In so moch, that in what  
part so euer of the world, be it in Affrique, Asia,  
or Europe, there may be founde any nombze of  
people, of what sozte, state, or condicion so euer  
they be, whiche do beleue in one god the father,  
creatour of al thinges, & in one lord Iesu Christ  
his sonne, and in one holy goste, and do also pro-  
fesse, and haue al one faith, one hope, & one cha-  
ritie, accorpyng as is p̄scribed in holy scripture,  
and do all consente in the true interpretation of  
the same scripture, and in the right vse of the sa-  
cramentes of Christ: we may boldly pronounce  
and say, that there is this holy church, the very  
espouse and body of Christ, the very kyngdome  
of Christe, and the veray temple of god.

And I beleue that these particuler churches, in  
what place of the world so euer they be con-  
gregated, be the very partes, porcions, or mem-  
bzes of this catholyque and vniuersall churche.  
And that betwene them there is in dede no diffe-  
rence in superiortie, p̄eminence, or auctoritie,  
neyther that any oone of theym is heed or soue-  
rayne ouer the other: but that they be all equall  
in power, and dignitie, and be al grounded, and  
buylded vpon one foundation, and be all called  
vnto lyke, and vnto the same puretie, cleannes,  
honour, and gloze, and be all subiecte vnto one  
god, one lord, one heed Iesu Christe, and be all  
gouerned with one holy spirite. And therefore I

The church  
of  
Rome.

### The interpretation of

do beleue that the church of Rome is not, nor can not worthily be called the catholyke church, but only a particular mēbre thereof, and can not chalenge or vendicate of right, & by the word of god, to be heed of this vniuersall church, or to haue any superiourtie ouer thother churches of Christ, which be in England, France, Espayne, or in any other realme, but that they be all free frō any subiectiō vnto the said church of Rome, or vnto the minister or bishop of the same.

And I beleue also, that the sayde Church of Rome, with al thother pticular churches in the world, cōpacted & vnited togyther, do make and constitute but one catholyque church, or bodye. And that lyke as our sauour Christe is one person, and the onely heed of his mysticall body: so this hole catholyke church, Christis mysticall body, is but one body vnder this one heed Christ.

The vnite  
of Christis  
church.

And that the vnitie of this one catholyke church is a mere spūall vnitie, consistyng in the pointes before reherſed, that is to saye, in the vnitie of Christis fayth, hope, & charitie, and in the vnitie of the right doctrine of Christ, and in the vnitie and vniſorme vſing of the sacramētes cōsonant vnto the same doctrine. And therfore although the said particuler churchis, and the membres of the same do moch differre, and be discrepant the one from the other, not only in the diuersitie of nations & countreys, and in the diuersitie, dignitie, and excellency of certayn suche gyftes of the holy goost, as they be indewēd with: but also in the dyuers vſyng, and obseruation of such outward rites, ceremonies, traditions, & ordynances, as be instituted by theyr gouernours, and receyued

receyued, and approued amonge them: yet I beleue assuredly, that the vnitie of this catholyque church, can not therfore, or for that cause be any thinge hurted, impeched, or infringed in any poynte, but that all the sayd churches do & shall continue styll in the vnitie of this catholyque church, not withstandinge any such diuersitie, nor that any of them ought to be reputed as a membe deuyded or prised frome the same for any suche cause of diuersitie or difference bled by them, or any of them in the sayd poyntes.

And I beleue, that all the particulas churches in the worlde, which be membes of this catholyque church, may all be called apostolicall churches, as wel as the church of Rome, or any other church, wherein the Apostels them selves were somtyme resydent. Forasmuche as they haue receyued, and be all founded vpon the same faith, and doctrine, that the trewe Apostels of Christe dyd teache, and professe.

And I beleue and trust assuredly that I am one of the membes of this catholyke church, & that god of his onely mercy, hath not onely chosen & called me therunto by his holy spirite, & by the efficacy of his worde and sacramentes, and hath inserted and vnited me into this vniuersal body or flocke, and hath made me his sonne & inheritor of his kyngedome: but also that he shall of his lyke goodnes, and by the operation of the holy goost, iustifie me here in this worlde, and finally glorifie me in heauen. And therefore I protest and knowlege, that in my harte I abhorre and detest all heresies & scismes, whereby the true interpretation, and sense of scripture, is or maye be per-

The interpretation of  
berted. And do promple by the helpe of god, to  
endure vnto my lyfes ende in the right professio  
of the faith, & doctrine of the catholike church.

The sense and interpretation of  
the tenth Article.

**I** BELIEVE assuredly in my harte, & with my  
mouth I professe, that betwene & amonge all  
and singular the sayntes, that is to saye, the  
quicke and lypynge membyres of the catholyque  
church of Christ, whiche is his mysticall body,  
there is a perfyte comunyon and participatio of  
all, & singular the graces of the holy goost, & the  
spirituall goodes & treasure, whiche do belonge  
vnto the sayde hole bodye, or vnto any parte, or  
membze of the same. And lyke as all the partes &  
membyres, which be lypynge in the naturall body  
of a man, do naturally communicate and minister  
eche to other the vse, comoditie, and benefyte of  
all theire forces, nutriment, and perfection (in so  
much, that it lyeth not in the power of any man,  
to say that the mynde, which he putteth in at his  
owne mouth, shall nourishe one particular me-  
mbze of his body, and not an other, but that all &  
every one particularly shall receyue of the sayde  
nutriment, and of the vertue & benefyte therof,  
more or lesse, accordynge to that naturall dispo-  
sition, position, & place, which it hath within the  
same body) Even so I beleue, that what so ever  
spirituall gyfte, or treasure is gyuen by god vnto  
any one parte or membze of this mysticall body  
of Christe, although the same be gyuen particu-  
larly vnto this membze, and not vnto an other,  
yet the fruyte & myrte therof shall by reason of  
that



that incomprehensible vnion & bande of charitte,  
which is betwene them, redounde necessarylye  
vnto the profyte, edifieng, & increase in **Chyristis**  
body of all the other members particularly: in so  
moche, that there shall nede no mans auctoritie  
to dispense & distribute the same, or to applye it  
vnto this membre or that (lyke as the byshop of  
Rome pretended to do by vertue of his pardons)  
but if the membre, which shall receyue this trea-  
sure, be a lyuyng membre in this mysticall body,  
& not putrified or cut of from the same, I beleue  
assuredly, that he shall be made participat of the  
sayd treasure, and shall haue, & enioye the fruyte  
& benefyte of the same, and that in suche quantitie,  
and measure, as for the rate, proportion, and  
qualitie of the spirituall lyfe, faith, and charitte,  
whiche he hath in the same body, shall be expedient  
and necessary for him to haue.

And I beleue that I beinge vnited, and corporated,  
as a lyuyng membre into this catholique church  
(as vndoubtedly I truste that I am) not  
only **Chyrist** hym selfe beinge heed of this body, &  
the infinite treasure of all goodnes, and all the  
holy sayntes, & members of the same body, do &  
shall necessarily helpe me, loue me, praye for me,  
care for me, wey on my syde, comfort me, and assist  
me, in all my necessities here in this worlde:  
but also that I shall be made parttaker of the  
fruyte, benefyte, and treasure of **Chyristis** moste  
blessed lyfe, and his bytter passion, and of all the  
holy lyfe, passions, & patience, & of al the prayers  
and other good workes, of faith, and charitte,  
whiche haue ben, or shall be done, or susteyned  
by any, and euery one of all those faithfull, and

The bys-  
shoppe of  
Romes pa-  
dons.

The interpretation of  
righteous people, which euer haue ben, or shall  
be members of this catholyque church.

And I beleue that in this catholyque church  
I, and all the lyuely and quicke members of the  
same, shall continually and from tyme to tyme,  
so long, as we shall lyue here on erth, obteyn re-  
mission & forgyuenes of al our synnes, as wel ori-  
ginall as actual, by the merites of Christis blode  
& his passio, & by the vertue & efficacie of Christis  
sacramentes, instituted by hym for that purpose,  
so oft as we shall woorthly receyue the same.

And lyke as it is not in the power of any manto  
dispense, minister, or distribute any part of that  
nourishment, whiche he receyueth in at his mouth  
vnto any mebre, whiche eyther is mortified and  
deed in his body, or that is cut of from the same:  
Euen so I beleue assuredly, that neither Christis  
blode, nor his sacramentes, nor any of the graces  
of the holy gooste, nor any good worke in the  
worlde, do or can any thinge profite to remission  
& forgyuenes of synne, or saluation vnto any p-  
son, which is in very dede out of the catholyque  
church, as long as he shal so stonde, & continue  
out of the same. For I beleue assuredly, that out  
of this catholyke church, there neither is, nor can  
be any such cōmunion of sayntes, or remission of  
synnes, as is befoze reherfed: but that lyke as al  
the people & beastes, whsch at the tyme of Noes  
flood, were out of his arke or shyppe, were all  
drownded & perished: euen so all the people of the  
worlde, be they iewes, turques, saracenes, or of  
any other natio, what so euer it be, which eyther  
for their infidelitie, heresse, or scisme, or for their  
induracenes, & obstinate perseueringe in most all  
synne,

synne, be separated & diuided from the members of the sayd catholyque church, & so shall finally be founde eyther to be out of the same church, or els to be as deed members therein, shall vtterly peryshe, and be damned for euer.

The sense and interpretation of

The.xi.and.xii. Article.

**I** BELIEVE stedfastly in my hart, & with my mouth I do professe, that at the daye of the generall dome, or iugement, whan Christ shall come, and syt to iudge both quicke and deed, almighty god shall by the operatio of his holy spīte, fyre & rayse vp agayne, the very fleshe and bodes of all men, women, & chylidren, both good & badde, chylidren, & hethen, that euer lyued here in this world, from the begynnyng of the same, and dyed before that day. And although the said fleshe & bodes were deed before & buried, yea & consumed by fyre or water, or by any other meanes destroyed: yet I beleue, that god shall, of his infinite power, make them all at that daye hole & persyte agayn, & so euery man generally, shall resume and take agayne the very selfe same body, and fleshe, which they had, whyle they lyued here on erth; and so shall ryse from deth, and lyue agayne in the very selfe same body & soule, which they had before.

And I beleue that euery man, being thus made persyte man in body, and soule, shall at that day, appere before the hyghe iudge, our sauour Iesu Christ, & there shall make a strait account of his owne propre workes, & dedes, suche as he dyd, good or euell, whyle he lyued here in the world.

The interpref of the .xi. and .xii. Article.

- And accordynge therunto, Shall be iudged to receyue bothe in body & foule together, either euers laſting ioy and bliſſe, or els euerlaſting peyn and wo. And I beleue, that I my ſelfe ſhal the ſame daye, ryſe agayne in this very fleſhe and body, whiche I nowe haue, & in none other: Euen like as our ſauour Jeſu Chriſte (of whoſe myſtical body I am a porcion or membre) dyd aryſe from deth to life, in the ſelf ſame natural body, which he had, whan he was bozne of his mother, and crucified vpo the croſſe. And after that I ſhal be ſo ryſen ageyn from dethe to lyfe, I beleue that I, and al true penitent ſinners, that euer died, or ſhal dye, in the faith of Chriſt, ſhal than be perfectly ſanctified, purified, and deliuered from all contagion of ſynne, & from al corruption, & mortalitie of the fleſhe, & ſhal haue euerlaſtyng life in gloſte, with god in his kyngdom, not for, by, nor through the workes of rightiouſnes, which we ſhal haue done (for al paſſions & martirdomes, that may be ſuffered in this worlde, be nothyng comparable to the gloſte, which we ſhal then receyue, & ſhal be ſhedded vnto vs, but by thoneſy grace, goodnes, & mercy of god, and by & for the redemption, whiche is in Chriſt Jeſu, that is to ſay, for & by his moſte precious dethe, and moſte peynful paſſion. For I beleue, that the guerdon, reward, & ſkipde of ſynne (wherwith we be all manyſolde ways polluted, beſpotted, & defiled) is dethe, yea & that euerlaſtyng. And that it is by the only grace & mercy of god, that we, repetting vs of our ſynnes, & beleuyng ſtedfaſtly in his promples, ſhal haue euerlaſtyng lyfe, in Jeſu Chriſte our lord. Amen.

Here

# HERE FOLLOVE CERTAYNE

notes and obseruations, necessary to  
be taught vnto the people, for  
the better inducyng of  
theym vnto the right  
vnderstanding of  
the foresayd  
Crede.



**FIRSTE** it is to be noted, that  
al and singular the .xii. Articles,  
conteyned in this Crede, be so  
necessary to be beleued for mans  
saluatiō, that who so euer beige  
ones taught, woll not cōstantly  
beleue them, or woll obstinately  
affirme the contrary of them, he or they can not  
be the very membes of Christ, and his espouse  
the church, but be very infidelles, or heretikes,  
and membes of the diuall, with whom they shal  
perpetually be damned.

Seconde it is to be noted, that al true christen  
men ought & must most constantly beleue, mayn-  
teyne, & defende al those thynges to be true, not  
onely whiche be cōprehended in this Crede, and  
in the other two simboles or Credes, wherof the  
one was made in the council of Nice, the other  
was made by that holy man Athanasius: but al-  
so all other thinges, whiche be comprehended in  
the hole body and canon of the Bible.

Thyrdbly that all true christen men ought and  
must not onely repute, take, & holde all the same  
thynges, for the moste holy, most sure, and most  
certayn and infallible wordes of god, and suche  
as neyther ought, ne can be altered or conuelled  
by any



The interpret of the .xi. and .xii. Article.

- And accordynge therunto, shall be iudged to receyue bothe in body & soule together, either euerlasting ioy and blisse, or els euerlasting peyn and wo. And I beleue, that I my selfe shall the same daye, ryse agayne in this very flethe and body, whiche I nowe haue, & in none other: Euen like as our sauour Iesu Christe (of whose mystical body I am a porcion or membre) dyd aryse from deth to life, in the self same natural body, which he had, whan he was bozne of his mother, and crucified vpo the crosse. And after that I shall be so rysen ageyn from deth to lyfe, I beleue that I, and al true penitent sinners, that euer died, or shall dye, in the faith of Christ, shall than be perfectly sanctified, purified, and deliuered from all contagion of synne, & from al corruption, & mortalitie of the flethe, & shall haue euerlastyng life in glorie, with god in his kyngdom, not for, by, nor throught the workes of rightuousnes, which
- 1. Cor. 15.** we shall haue done (for al passios & martirdomes, that may be suffered in this worlde, be nothyng comparable to the glorie, which we shall then receyue, & shall be shewed vnto vs, but by thonehy grace, goodnes, & mercy of god, and by & for the redemption, whiche is in Christ Iesu, that is to say, for & by his mooste precious deth, and mooste
- Rom. 8.** paynful passion. For I beleue, that the guerdon, rewarde, & stripe of synne (wherewith we be all manyfolde ways polluted, bespotted, & defiled) is deth, yea & that euerlastyng. And that it is by the only grace & mercy of god, that we, repetyng vs of our synnes, & beleuyng stedfastly in his promyses, shall haue euerlastyng lyfe, in Iesu Christe our lord. Amen,

Here

## HERE FOLLOVE CERTAYNE

notes and obseruations, necessary to  
be taught vnto the people, for  
the better inducynge of  
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**H**IRSTE it is to be noted, that  
al and singular the .xii. Articles,  
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teyne, & defende al those thynges to be true, not  
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in the other two symboles or Credes, wherof the  
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Thyrde that all true christen men ought and  
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certayn and infallible wordes of god, and such  
as neyther ought, ne can be altered or conuelled  
by any

The notes and

by any contrary opinion or auctoritie: but also must take, and interpretate al the same thinges, accordinge to the selfe same sentence & interpretation, whiche the wordes of scripture do purporte & signifie, and the holy approued doctours of the church, do intreate & defende the same.

Fourthly that all true christen men ought and must vetterly refuse and condempne al those opinions, contrary to the sayde. xii. Articles of our Crede, which were of longe tyme past condemned in the foure holy councelles, that is to saye, in the councell of Nice, Constantinople, Ephesie, & Calcedonense, and all other lyth that tyme in any poynte consonant to the same.

2. The notis  
of the first  
artycke.

In the first Article of this Crede, two thingis be also specially to be noted, The firste is, that herein is declared the infinite goodnes of God, towardes mankynd, in that he created this hole worlde for mans sake only, and therby distributed such parte of his felicitie vnto man, as was conuenient for hym to receyue. The belefe, and knowlege wherof is the firste entre to knowe that god is a spiritual and an inuisible substance of nature, of infinite power & eternall, without begynnynge or endynge, and of incomprehensible knowlege, wysedome, goodnes, iustice, and mercy &c. For surely that worke of creation is so merueylous, that nothing in the world, neyther man, nor angell, coude performe or accomplish the same: but onely suche a substance or nature, as is before rehersed, which is god him selfe. By this belefe also, & knowlege, we be stirred to feare and drede god, and to loue & prayse god, with all our hartes: consyderynge that he dyd create vs  
euen

even like vnto his owne image & similitude, and  
 endew'd vs with al perfections, bothe in soule &  
 body, whiche were necessary for vs to haue, and  
 dyd put vs in the most excellēt state of being, ha-  
 uing al other creatures subiect and obedient vnto  
 vs. And so by this article, we be taught, not  
 onely what is the diuine essence & beinge of god  
 the father, what is his wyll, what is his power,  
 and what is his worke & operation (the know-  
 ledge wherof destroyeth infinite errorrs & here-  
 sies) but also what faith, loue, dyede, honoure,  
 laude, prayse, and thankes he requireth, that al  
 christen men shulde at all tymes, as well in pros-  
 peritie, as in aduersitie gyue vnto hym for the  
 manyfold & excellent gyftes, whiche they receiue  
 daily and howely at his handes. And surely if al  
 christen men, wold oft tymes call this Article to  
 their remembrance, & wolde busily exercise their  
 meditations therin, and wolde vnsaynedly, and  
 with all theyr hartes, professe the same: no dout,  
 but their hartes wolde waxe warme, & wold be  
 inflamed to loue god, & wolde be prompt, redy,  
 glad, & wyllinge to serue hym, and to fulfyl his  
 wyll & cōmandemētes, to their possible powers,  
 and wolde take in good parte, withoute grut-  
 chynge or malignyng, al syckenes, & aduersities,  
 and what so euer state of lyfe god sendeth vnto  
 them, and wolde gyue him thankes and prayse  
 therfore, and wold vse al goddis creatures, and  
 spende the gyftes, whiche he hath gyuen vnto  
 them, to his honour and glorie. and finally they  
 wolde abhorre & detest in their hartes all supsti-  
 tion, and idolatrie, all charmes, wythecraftes,  
 and sojceries, all blasphemie & desperation, pride  
 and

### The notes and

and arrogancy, all conetousenes and ambition, all desyre of reuengynge, & malyce, and all other vices, which reigne now in the world. For surely who so euer beleueth inwardly, and with his hart, that god is his fader, and reputeth him as his sonne, and that the same god is of infynite might and power, of infinite knowlege & wisdom, of infinite mercy and goodnes, of infinite trouth & iustice, as he is in dede: no doubt that person will be very loth, & asfayde to contrary, or resiste his wyll in any thyng, or to haue any thing for his god, & his father, beside or without hym, or to loue or pferre money, or any thynges in the worlde before him, or to put assaunce, truste, delectation, or pleasure in any thing moze than in him, or beside hym. Neither wol he gladly seke helpe at the dyuels handes, by any means of wytchecraftes, or sorcerie, or any suche other craftes inuented by the dyuell. Neither will he comitte those thinges in the sight of god, which he is ashamed to comitte in the ptesence of men. Neither wol he murmur against god, nor muse for that he sendeth to some one man helthe, cheldren, riches, & other the felicities of this world, and vnto him, or somme other man, he sendeth the sykenes, pouertie, & other aduersities. Neither will he despaire of remission of his synnes, and so go (peraduenture) and murder him self: Neither will he reioyse, delyte, or glorie in his malice & euyl liuyng: but will rather lyue in feare and drede of euerlastyng deth, which is due vnto al them, which seruyng the diuell, the worlde, and the fleshe, lyue in securitie without feare and repentance, And synally to conclude, surely  
who



who so euer beleueth in his harte, that god byd  
create this hole worlde, and all thynges that be  
therin, onely for mans sake, and for his vse, and  
comoditie: no doubte he coulde tourne his eyes  
no where, but he shulde incontinently be styrryd  
and rauysht in his hart, to honour, to prayse, &  
to laude the infinite goodnes of almyghty god,  
shewed vnto him, & al mankynde in that partie,  
and shuld also be afraid to vse the thynges crea-  
ted by god, otherwise than vnto his gloire. But  
it is to be feared, least the most parte of theym,  
whiche pronounce, and speake dayly this article  
with theyr mouth: do not beleue the same with  
their hartes, or if they doo beleue it, that theyr  
belefe is but faynt, and a colde belefe. For we se,  
no dout, the most part of christen people, liue in  
meruaylous darknes, and byndnes, declaringe  
by their outwarde factes and dedes, that they  
haue no respect in the world to god, nor that they  
knowledge hym to be their creatour, or at the  
least, they gyue vnto hym no such feare and reue-  
rence, as is due vnto a lord and maker, nor noo  
suche honour and obedyence, as is due vnto a  
father, nor no suche prayse and thankes, as his  
sondyr benefytes and goodnes towardes vs do  
requyre. All whiche thynges no doubte procede,  
for that we haue not the ryght and hartly saythe  
in god the father, which is required in this first  
article of our Crede.

Malach. i.

The seconde thing to be noted in this first ar-  
ticle, is this maner of speaking, I beleue in god.  
For therby no doubte is signified, that we muist  
not only beleue stedfastely that god is, and that  
he is true in all his wordes, and promyses, and  
that

# The notes and

that he is omnipotent and creatour of heuē and  
 erth, & so forth: but we must also with this belefe  
 go into god by loue, and adhere onely vnto him,  
 and that with all our harte & power, and so con-  
 tynue & dwell styll in him by loue. It signifieth  
 also that we must obey vnto his wyl, & expresse  
 the same our obedience, as wel in al our inward  
 thoughtes and affections, as also in all our out-  
 warde actes & dedes, and that we must abhorre  
 al tyranny, and vice, and wythe oꝝ desyre of god  
 no vayne, oꝝ vngodly thyng. It signifieth also,  
 that we must constantly and boldly betake, and  
 comitte our selves, and all ours holly vnto god,  
 and fyre all our holl hope, trust, and confidence in  
 hym, and quiete our selves in him, beleuyng per-  
 fitely, & assuredly, that he wolle in dede, shewe no  
 lesse goodnes, loue, mercy, and sauour vnto vs,  
 than he promyseth by his worde to do, and kno-  
 wyng also for certayn, that we, and al the crea-  
 tures in the worlde, be conserued by his onely  
 goodnes, & high prouidence, & that withou-  
 t his speciall grace, we shulde not be able to continue  
 on lyue the space of one minute of an houre.

This maner of belefe we ought to haue in no  
 creature of god, be it neuer so excellēt, but in god  
 onely, and therefore in this crede the sayd maner  
 of speakyng, is vled onely in the thye articles,  
 whiche concerne the thye psons in Trinite, that  
 is to say, the father, the sonne, and the holy gho-  
 st.

In the thyrde Article it is to be noted, that the  
 cause, why it was ordeyned by god, that our sa-  
 uour Iesu Chyke, shuld be borne of a vyrgyne,  
 and conceived by thoneley operation of the holy  
 goost, whose wythe is euer withoute all maner  
 of

The no-  
 tes of the  
 iii. Arti-  
 cle.

of Sinne) was, for that he was ordeined and appointed by god to come and deliuer mankinde from the captiuitie of the dyuel, and the malediction, whiche man was in, and to redeme hym there from all synne, dethe, & damnation, and to restore hym agayn to the very blessing of god, that is to say, to iustice, rightuousnes, helthe, lyfe euerlastyng, and all other the gyftes & graces of the holy goste. And forasmuch as it was necessary that he, which shuld worke this effect, shulde be hym selfe all blessed, all innocent, all righteous, all voyde and pure from synne, and utterly free and cleere from the poynte and power of the dyuell: therefore was it ordeined by god, that this chyld Iesu Christe, shulde so be conceived and borne, as was said before. For surely if Christe shulde haue bene otherwise borne, or conceived, that is to say, of the seede of man and woman, and by thate of generation, whiche is done betwene them, he shulde haue ben borne in lyke synne, in lyke filchines, and iniquitie, as all other the chyldren of men, that euer was synne Adam, or euer shall be, be borne and conceived. But surely neyther was it conueniente, neither the wyll of god, that Christe shulde by such generation, contrade any spot of sinne, or shuld be subiecte to any part of that malediction, whiche was inflicted vnto Adam.

In the fourth article it is to be noted, that the same dothe folowe vpon the seconde & the thirde Articles. For surely the cause why Christe was thus made man, and borne of his mother, was for that he shuld in the same nature of man, not only be conuerlant in the woelde with other

D

people,

the notes  
of the int.  
article.

The notes and  
people, and so partly by the example of his most  
godly, and moſte innocent, and perfite lyfe, and  
partly by his meruaylous workes and miracles,  
and partly by the heuenly doctrine of his goſpel,  
ſhulde induce the world vnto the right know-  
lege of the wyll of god his father, and ſhuld de-  
clare vnto them his infinite mercy, & goodnes,  
towards mankynde: but alſo that he myght in  
the ſame nature, which was mortal, ſuffre deth,  
and ſo offe by the ſame his corporall deth, and  
his blode in ſacrifice vnto god his father, as the  
ſufficient hoſte oblation, or expiation, and as the  
very juſt price and valure, for the which god the  
father ſhuld holde him ſelfe ſatisfied for all our  
ſynnes and offences, and ſhuld remytte and for-  
gyue vs the ſame, and receyue vs agayn into his  
grace and ſauour. which ſacrifice and oblation  
Chriſt coulde not haue made by his deth and by  
his blode: if he ſhuld haue continued ſtill only  
god, and ſhuld not haue taken alſo this our na-  
ture of man vpon him.

**I**n the fourthe article it is alſo to be noted,  
that it is the wyll of god our father, that we his  
ſonnes, and his chyldren ſhulde in this world ſo-  
lowe our heed Chriſt in patience, and humilitie,  
& that we ſhuld beare our owne croſſe, as Chriſt  
dyd his. And that we ſhulde alſo hate & abhorre  
all ſynne, knowyng for ſuretie, that who ſo euer  
dothe not in his harte hate, and abhorre ſynne,  
but rather accomptith the breache & violation of  
goddis commandement, but as a light matter,  
and of ſmall weighte and importaunce: he eſte-  
meth not the price and valour of this paſſion of  
Chriſte, accorpyng to the dignitie and worthy-  
nes

nes therof, but rath er semeth to consent, and as mothe as in him is, to go about to cause Christ to be crucified agayne.

**I**n the first Article it is to be noted, that therein is included and conteyned the groundes and foundations of the greatest part of all the miseries of our catholyke faith. In soo woche that saint Paule sayth, that who so ever beleueth in his harte, that god the father dyd resuscitate, and raise vp his sonne Christe from deth to life, he shall be saued. And in an other place he saith, that who so ever beleueth not, that Christe is risen from dethe to lyfe, it is not possible his synnes shulde be remytted.

**I**t is also to be noted in this Article, that the victorie & conquest, which Christ had ouer deth, hell, & the dyuell hym selfe, with all their power and tyranny, beside that it proceeded of the infinite mercy and goodnes of god towarde vs, it was also founded vpon veray iustice. For surely lyke as the synne of man, and his disobedience, was the onely meane and cause, wherfore god ordeyned and suffred, that deth, and the dyuell, shulde haue and occupie suche dominion and tyranny, ouer al mankynde, as they had: Euen so was it contrary to the wyl and ordynance of god, that deth, hell, or the dyuell, shulde haue or exercise any power or auctoritie, where as noo synne reigned. In so moche, that if man had neuer synned, he shuld neuer haue died, but shulde haue ben immortal, no; neuer shuld haue descended into hell, but shulde ener haue had the superiority ouer the dyuell, deth, and hell, and shuld haue had them always subdued vnto hym. And

The note  
of the first  
artycle.

Rom. 10.

1, Cor. 15



# The notes and

therfore liſthe the dyuell hym ſeſſe dyd perſitelſy knowe, that our ſauour Jeſu Chriſt, expreſſed in all his lyfe moſte exacte, and moſt perſitte obedience vnto the lawes and wyll of god, and ſo fulfylled and ſatiſſied the ſame in euery poynt, to the vttermoſt, that there coude neuer be found vntreuth or deceite in his mouth, nor any ſpote or blot of fylthines or impuritie, in any parte of all his lyuyng, and yet that not withſtandynge (knowynge hym to be a veray naturall man) laboured, procured, & cauſed the ſewes to kyll this innocent Chriſte, & to put him vnto moſt ſharpe and bytter deth, contrary to all equitie & iuſtice, and al to the entent that he might after his ſaid deth, haue Chriſte with him downe into hell, as one of his captiues, and ſo there to exercyſe his tyranny vpon hym, like as he had done ouer all other men from the begynnynge of the worlde, vntyll that tyme: No doubt, but the dyuell in this doynge, dyd extreme and manifeſt wronge, and vnterly exceded the lymyttes of the power gyuen vnto hym. And therfore god conſiderynge this high preſumption and maſtyce of the dyuell, and this intollerable abuſe of his ſayd power, dyd ſende his onely begotten ſonne downe into hell, there to cōdemne the dyuell of this extreme iniquitie, and to conquere, to ſpoyle, and depriue hym, not onely of the poſſeſſion of al the ſoules of the rightuous men, whiche by his craſte and ſubtiltie, he had befoze reduced & brought vntre his domynion: but alſo reſtrayned hym of the power, and auctoritie, whiche he by deth, and hell, had ouer mankynde. All whiche thinges Chriſte dyd not by the myght of his godly power only: but

Rom. 8.

but for and vpon this iust and reasonable cause  
gyuen vnto hym on the behalfe of the dyuelle,  
whiche for the causes aforesayd, mooste worthily  
deserued to be serued so.

In the. vi. Article thre thynges be specially to  
be noted, and remembred. First, that in the per-  
son of Iesu Christ, there was and is consoyned  
and vnited togyther inseparably bothe the na-  
ture of god, and the nature of man. And that by  
reason of this indissoluble vnytie of these two  
natures, holy scripture vseth somtymes to attri-  
bute and gyue vnto the same persone of Christe  
those thynges, whiche doo appertayne vnto his  
humanitie, although the same can not be very-  
fied in hym, as touchyng his godheede. And ther-  
fore although Christ, as touchyng his godheede,  
was euer present in heuen, and was euer equall  
in glorie with his father: Yet forasmuch as con-  
cerning his manhode he was neuer in heuen, nor  
dyd neuer syt there endewed with suche power  
and glorie before this his ascension, therfore it is  
sayd trewly in this Crede, that Christe ascended  
into heuen, and that almyghtye god the father  
dyd, at his sayd comynge thither, set hym there  
vpon his right hande. Secondly it is to be  
noted, that this ascension of Christe into heuen  
was not onely veray necessarye: but also moche  
profitable for all true christen men, and that for  
many causes. One is, for that Christe declared  
therby veray manifestly, that he was not onely  
man, but that he was also veray god. And ther-  
fore it soloweth in this Article, He sitteth on the  
righte hande of his father, not as inferiour in  
godheede, but as equal vnto him. An other is, for

The notice  
of the sixth  
artycke.

The notes and

Hebr. 4.

that he hath ben ever syth that tyme our con-  
nall aduocate and sollicitour vnto god his fa-  
ther, accorpyng to the saying of saynt Paule,  
wrytyng vnto the Hebrues, where he saith in  
this maner, Christ ascended into heuen, to thin-  
tent he shulde ever appere, and ever be present in  
the syght of god, as a mediatour, & intercessour  
for vs. And in an other place also he saith, Iesus  
the sonne of god dyd penetrate & ascende aboue  
all the heuens to be our great byshop. wherfore  
let vs firmly and stedfastly beleue, that we haue  
a great byshop in heuen, that is to say, a greatte  
and a perpetual mediatour & intercessour for vs.  
and that the same our byshop is not only of such  
infinite myght & power, that he is fully able to  
saue al the that wol inuocate & beleue in god the  
father by him: but also that he hauynge perfite  
knowlege of al the infirmities of our fleshe and  
mortalitie, & hauynge tasted by experience in his  
owne body, al the tentations of the same (sinne  
onely excepted) he woll also gladly & wyllyngly  
haue pittie & cōpassion of vs, & wol be alwaies re-  
dy to saue vs. wherfore let vs put our hole trust  
and confidēce in him. And so let vs boldly go by  
praiser, & inuocatiō vnto the throne of grace that  
we may obteyn mercy, and finde grace & fauour,  
helpe, succour, and cōfort in tyme of our nede, &  
necessitie. And saint Iohn the apostle also wry-  
teth cōformely her vnto in his first epistle, where  
he sayth, Exhorthe and praye you good christen  
people, flee from synne, and synne no more. Not  
withstandyng if any of you shall fortune to cō-  
myt any deedly synne, yet let him consider & re-  
membze, that Iesu Christ, which fulfilled al the

2. Ioan. 2.



Alies

Wise for vs, and by the sacrificiſſing, and offering by of his precious blode, made due ſatisfaction, and propiciation vnto god his father, not onely for all our ſynnes, but alſo for the ſynnes of all the worlde: is now our continual & perpetual aduocate, our patrone & defendour beſore the throne of his father, and maketh continual interceſſiō and prayer for the remiſſion of all our ſynnes.

An other cauſe is, for that if Chriſt hadde not aſcended, we ſhulde haue lacked all the graces & gyftes of the holy goſt, whiche be neceſſary for the paſſyng of this tranſitorye lyfe, to the pleaſure of god, and to the attayning of euerlaſting lyfe in an other worlde, accordyng to the ſaying of Chriſte, ſpeakyng vnto his apoſtels, in this maner, I tell you trouth, it is expedient, and neceſſary for you, that I ſhal aſcend by into heuē. For ſurely if I ſhuld not aſcende, the holy goſts ſhall neuer come vnto you: and contrary if I do aſcend into heuen, than woll I ſende him immediately vnto you. And whan the ſayd holy goſt ſhall come, than ſhall he reprove & condemne the worlde, & the diuel for their ſinne & iniquitie, and he ſhall fully inſtruct & teache you all trouthe &c.

Chiefly it is to be noted, that although it be ſaid in this Article, that Chriſte is our only mediator and interceſſour, yet therby is not excluded the interceſſion of the holy ſayntes, whiche be now in heuen, or hereafter ſhall be: neyther yet the interceſſion of the miniſters of Chriſtis church, or of any the holy membyes of the ſame, whiche be liuyng here in this worlde. But we muſt knowe for certayne, that all the mēbyes of Chriſtis church, whether they be departed this

The notes and  
lyfe, or yet liuing here in the world, be al knytted  
and vnited together in perfite charitie, and eche  
dothe care and pray for other continually vnto  
almighty god, and that Christe beinge heere of  
the same body, is aduocate and intercessour for  
them all, lyke as it is moze at large declared in  
the tenth Article of this Crede.

The notes  
res of the  
vii. Article.

In the vii. Article it is to be noted, that lyke  
as the world had ones a begynnyng, so shall it  
ones also haue an endyng. And that vpon the  
some extreme or laste day of the world, Christe  
shall come with gloire, as the supreme & hyghest  
iudge, and shall holde an vniuersall or generall  
iudgemente, in the whiche all the people of the  
world, that euer was, or euer shall be, shall ap-  
peare before hym, there to receiue their synal sen-  
tence and iugement, some of euerylastyng salua-  
tion, and some of perpetuall damnation.

It is also to be noted, that this Article was for  
great considerations added immediatly, & con-  
toynd vnto the former Articles, specially to the  
intent that no man shulde in his lyfe tyme pro-  
sume vpon the said benefytes of Christ, or take  
occasion of carnall libertie or securitie, and soo  
lyue without hauyng any feare to transgresse,  
or regarde to obserue the commaundementes of  
god: but rather that every good christen manne  
shuld in every part of his lyfe haue a continuall  
remembrance, and respect vnto that laste day of  
iugement, and so be in continuall feare, to com-  
myt any thinge contrary to the wyll of god, for  
the whiche he might deserue to haue the sentence  
of euerylastyng damnation pronounced vpon him.  
For this is certainly true, that at that day euery  
man



every man shall be called to make a strait account of his lyfe, and shalbe than finally iudged euen accordyng to his owne propre workes, good or badde, done in his lyfe time. That is to say, if in his lyfe tyme he dyd beleue in his hart, and professe with his mouth the ryght belefe and faithe of Christe, and accordyng vnto the same saythe dyd expresse in his outwarde workes suche obedience vnto the lawes of god, as he requireth: he shall be iudged to haue euerylastyng lyfe for his rewarde. And contrary, if in his lyfe tyme he had not this right faith and belefe in Christe, or haauyng oportunitie, dyd not expresse this obedience, but transgressed the lawes of god, and so dyed without repentance, all though he pretended and sayde, that he beleued neuer so moche, and trusted in Christis benefites neuer so moch, yet shall he be iudged and condemned to the euerylastyng paynes of helle.

In this Article it is further to be noted, that lyke as there is nothyng more certain vnto vs, than that we be all mortall, and shall ones dye, and yet no man lyuing knoweth the tyme when he shall dye: Euen so there is nothyng more certain, than that this day of iudgement shall ones come, and yet the howe and the tyme when it shall be, is hydden and kepte secreete from the knowledge of all men and angels, and is reserved to the onely knowlege of god. whiche thing proceedeth of his onely goodnesse towarde vs, and is done to thintent we shulde alwayes here in our lyfe tyme flee frome synne, and employe al our holt study, and endeour, to walke in the wayes of god, that is to saye, in suche saythe,

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hope, and charitie, as god requirerh of vs, and so prepare our selfe, & order our liuing towardes god, that we maye be in a redynes at all tymes, when so euer it shall please god to call and commaund vs to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne and rewarde, whiche he promysed vnto all them that do feare hym, and loue hym, and walke in his wayes.

Matt. 24.  
Marc. 13.  
Luc. 17.

It is also to be noted in this Article, that lyke as the lightenyng cometh from heuen sodenly vnloked for, & in one instant or moment, casteth lyght ouer all: euen so this second aduent or comyng of Christe, and his generall iudgement, shall come sodenly, and at suche tyme as the greatest parte of the people of the worlde shall feare or loke for nothing lesse than for that day. Trowthe it is, that god shall sende many great & euident signes and tokens before the sayd comyng of Christ, to admonishe and warne them by his electe people of his said aduent or comyng: not withstanding the same signes shal not be so euident, but that the greatest parte of the people of the worlde shall take & repute them for no suche signes. But lyke as in the tyme of Noe, that holy Patriarke, the people of the worlde, whiche than were, wolde not be induced to beleue or thynke, that god wolde euer sende anye suche general flode, to drowne vp al the worlde, as the sayd Patriarke shewed them of before, and so vpon truste therof, contynued forth styll after their olde accustomed maner and faccion, synnyng in all fylthynges and abhominacion, vntill the sayd flode came in dede, and so oppressed them

Genes. 7.

them sodeynly, whan they were in the myddes of all their bely ioye, and drowned them al that euer was, excepte only the sayd Patriarke, and seuen others, whiche somewhat before the comynge of the said flode, entred in to the shyppe made for that purpose, and so saued their lyues: Euen soo at Domisdaye, and longe before, the greattest parte of the people of the worlde shall litell or nothyng regard the said sygnes, whiche god shal sende as tokens before Domisday, but shal rather mocke them, and attribute them vnto other causes, and so buyldyng their faith and trust ther vpon, shall gyue them selfe holly vnto carnal & bodily lustes, to couetousnes & fraude, to baynglorie and ambition, and to all other the workes of the fleshe, and so shall continue therein without repentance, or thinkyng of the sayd laste day, vntyl the selfe same houre that Christ shall come hym selfe in persone, and call theym sodainly, to come and appere before his presence to receyue their iudgement.

**I**n the. viii. Article it is specially to be noted, that not withstandyng any thyng conteyned or mencioned therein, yet we must constantly beleue in the seconde person in trinitie, according as it is declared in the former articles in all poyntes, that is to say, that our sauour Jesu Christ hath merited habundantly, and at the full, not onely cleane remission of all our synnes, but also our perfite redemption and deliuerance from all the captiuitie, and thraldome of our spirituall enemies, and also our perfite reconciliation vnto the ffauour of god, and our perfite iustification and saluation, and that his deth and his blode is the

only

The notice  
of the. viii.  
article.

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onely and sufficiente payce, and valour, and the  
 full satisfaction for al the synnes of the world.  
 And that he is the onely meane and high waye,  
 whereby chysen men do and must come vnto the  
 father, and that he is our onely aduocate and  
 patrone in heuen, by whom al the heuenly giftis  
 of the holy goost, and what so euer els is, or can  
 be necessary, or requisite to thattepyng of euer-  
 lastyng lyfe, is conferred, and gyuen vnto vs.  
 And therfore where as in this. viii. Article our  
 sanctification, our iustification, our incorpo-  
 ration into the body of Christe, our gouernance,  
 and all the other gyftes and graces, wherewith  
 chysen men be endewed, be attributed vnto the  
 worke of this holy spirite, it is to be vnderstan-  
 ded. First, that like as Christe is the autour, the  
 meane, and the veray high waye, to come vnto  
 god the father: so is this holy spirite the veray  
 conductour, the guyde, the directour, and the go-  
 uernour to byng vnto the same high waye,  
 and to iynyster vnto vs not onely alactitie and  
 strength to walke and rñe therein, but also per-  
 seuerance to contynue in the same, vntyl we shal  
 come vnto our iourneys ende.

Second, that the peculiar office and operation  
 of this holy spirite is to reuele, and teche vs the  
 misteries of Christis bloud and his passion, and  
 howe he is our onely lord, our sauour, and re-  
 demer: and so to byng vnto the right know-  
 lege of all these benefites, that Christ hath done  
 for vs. For surely if this holy spirite shulde not  
 by his worke illumyne & light our hartes, with  
 the knowlege of this trouth, al the merites and  
 benefites of Christ, shuld be perpetually hidden  
 from

from our knowlege, and we shuld neuer beleue in Christe, but shulde be lyke sewes and tukes, whiche knowe not Christe, and so we shulde neuer be made participant of Christis merites, nor they shulde neuer be applyed vnto vs.

Thyrdely, that it is also the peculiar function or offyce of this holy spiryte (after we be inspi-  
red, and perfectly instructed in the sayd know-  
lege) spirite to pouрге and purifie our hartes by  
this sayth and knowlege, from the malice and  
fylthynes of synne, and afterwarde to stirre, in-  
flame, and rauyhe our hartes, and to make vs  
able, gladly and thankfully to embrace and re-  
ceyue the sayd benefites, and so to kepe theym,  
to vse them, and to dispose theym to our owne  
welthe, and to the edifieng and profyte of oure  
neighbours. And synally, to comforte vs, and  
to be vnto vs in maner as a certayne pledge, or  
an earnest peny, to assure and warraunt vs, by  
trewe and infallible tokens, that we be in the  
fauour of god, and his owne chyldren by grace  
and adoption, and the right inheritous of he-  
uen. And forasmuche as this holy spirite, beinge  
sente and procedynge from the father and the  
sonne, to dwel and inhabyte in our hartes, wo-  
keth in vs all these effectes: holy scripture doth  
woorthly attribute vnto hym our sanctification,  
our iustification, and all the other benefytes,  
whych the Christe by his passion hath merited and  
deserued for vs, whiche neuerthelesse be also the  
workes of the hole Trinite, and be not to be se-  
parated in any wyse, althoughe scripture com-  
monly doth attribute them vnto the holy goost,  
as it doth attribute power vnto the father, and  
wyse



## The notes and

wysedome vnto the sonne, whiche neuerthelesse  
be comune vnto all thye.

The notis  
of the. ix.  
Article.

**I**n the. ix. article many thinges be to be notid.  
Fyyste that this worde Churche, in scripture is  
taken sometime generally for the hole congrega-  
tion of the that be christened, & professe Christis  
gospell: And sometime it is taken for the catho-  
lyque congregation, or nombre of theym onely,  
whiche be chosen, called, and ordeyned to reigne  
with Christe in everlastynge lyfe.

Marth. 13.  
Matt. 25.  
Act. 20.  
Marth. 3.  
Luc. 3.

**S**econde it is to be noted, that the church in  
the fyfte signification is in scripture compared  
sometyme vnto a felde full of good corne and  
noughty wedes myngled togther, and somtimes  
vnto a nette full of good fysh and badde, and  
sometymes vnto a flocke of shepe and goates ga-  
thered togther in one folde, and somtimes vnto  
the threshyng flower of almyghty god, wherein  
is cōteyned corne and chaffe bothe togyther, and  
sometymes vnto a great mans house, in the why-  
che be some vessels or instrumētis of gold, some  
of syluer, some of tress, some of erth, some to be  
had in honour & pryce, and suche as wol neuer be  
corrupted and putrified, and some to be had in  
contempte, and to serue onely for vyle vles.

2. Tīmo. 2.

**T**hirdly it is to be noted, that by these para-  
bles, & certayne such other reherced in scripture,  
is signified that amonge them, which be christe-  
ned, and do professe Christis gospell, and liue in  
the comune societie & comunio of the sacramētis  
of the churche: diuers be in dede the very quych  
and liuyng membyes of Christis mysticall body,  
& shall reigne with hym everlastingly in honour.  
And that the congregation or societie of them is  
the

the very felde, and they be the very good corne of  
seede, whiche Christ hym selfe dyd sowe. And dis-  
uers be in dede chaffe, or synkyng and noughty  
weedes, sownen by the dyuelle, noughty fylthes,  
synkyng and bareyne gotes, vessels dispised, or  
instrumentes prepared to euerlastyng fyre, that  
is to saye, they be the veray membes of the sy-  
nagoge of the dyuell, and not the lyuyng mem-  
bres of Christis mysticall body.

¶ By these parables also it is signified, that in  
this present life, these two sortes of people, good  
and badde, be continually myxted and myngled  
together in the churche, as it is taken in the first  
signification. And that the sayd membes of the  
synagoge of the dyuell, so long as they growe in  
the same felde, wherein the good corne groweth,  
that is to saye, so longe as they do in outward  
apparence professe the same faythe of Christe,  
whiche the very membes of Christis church do  
professe, and do consent & agree with them out-  
wardly in the doctrine of the gospel, and in all  
other thynges appertayning vnto Christis reli-  
gion: they must be accepted and reputed here in  
the worlde, for the veray membes of Christis  
mysticall bodye, and that they ought not ne can  
be disseuered from them, vntyl the day of iuge-  
ment. At whiche tyme the sheperde shall dyuide  
the shepe from the gotes, and the mowers shall  
trye and clenke the corne frome the weedes and  
chaffe, & so shall bringe the corne into the barne,  
and caste the chaffe and the weedes into the fyre,  
there to burne perpetually.

¶ Of the church also in this first maner of signi-  
fication scripture meaneth, where it sayth, that  
abhomis

Daniel. 9.  
Matt. 24.

## The notes and

abomination shall sette in the holye place, and that there shall aryle in the churche horrible errors, and false prophētes, whyche shall worke suche wonders, that the elect people of god, shall be almoste seduced with theym. For surely not only the wycked people, which be mingled with the good in the church, as it is taken in this first maner of signification, do and shall comitte infinite errors and impieties, but also the good people, & suche as be the very members of Christ, do & shall erre oft tymes as men, and oft tymes do & shall decline for a season, from the right waye.

Fourthly it is to be noted, that of the church, as it is taken in the seconde maner of signification, It is sayde in scripture, that she is the heuēly Hierusalem, the citie of god, the temple or habitacle of god, the house of god buylded vpon a stone, the onely doue, the onely beloued of god, the garden mured rounde aboute, the fountayne enclosed, the well of lyuely water, the paradise full of fruite, our holy mother, the glorious espouse of Christe full of al beaultie, without spot or wrinkle, the mysticall body of Christ, the seate or pyller of trouth, the golden vessel in the noble mans house, whyche shall neuer corrupt or perishe. All whiche sentences, & diuers such other, spoken in scripture of the church, be to be referred, & verified of the church in the second signification. And finally in this signification also the ix. Article of our Crede is to be vnderstanded. For surely it is necessary for our saluation, to beleue that that Church or congregation, whiche conteyneth the very quicke and lyuynge members of Christis mysticall body, and which shall

Heb. 12.

Apoc. 21.

2. Cor. 6.

1. Timo. 3.

Matth. 5.

1. Petr. 2.

Ephe. 2.

Cant. 6.

Cant. 4.

Galat. 4.

Ephe. 5.

1. Timo. 3.

2. Timo. 2.

shall reigne everlastingly with hym in heuen: is  
all holy, and catholyke: and that lyke as it hath  
ben ever in the worlde, and yet is, so it shall con-  
synue for ever, and for ever is: & shalbe vnto the  
worlde ende spirituallly and inwardly renewed;  
quickeneth, gouerned, iustified, & sanctified with  
the presence, & spirituall assistance, and graces of  
the holy gooste, and inwardly shall be connected  
and vnited together in one godly consent in cha-  
riste, and in the true doctrine of Christe.

And for confirmation hereof it is also further  
to be noted & considered, that it is not only very  
necessary for all trewe christen men, to lerne and  
knowe the certayne notes & markes, whereby the  
very true church of Christ is discerned from the  
church, or congregation of the wycked, whiche  
god hateth: & also what is the principall cause,  
whereby they be made to be the very quych mem-  
bres of the church of Christ: but it is also one  
of the greatest comfortes, that any christen man  
can haue, to beleue & trust for certayn, that there  
is suche a congregation, whiche conteyneth the  
very lyuely membres of Christis mysticall body,  
and that he is a membre of the same congrega-  
tion. Specially consyderynge the great and ex-  
cellent promyses, whiche Christe hym selfe hath  
made vnto the sayde Congregation, beinge his  
owne mysticall body, and his owne mooste dere  
and tenderly beloued espouse.

And for these causes and considerations, and  
suche other, it is (no doubt) to be thought, that  
this nynte article was added and put into this  
Crede, specially and principally to describe and  
declare the church, as it is taken in the said se-  
cond

## The notes and conde maner of signification.

Firstly it is to be noted, that after the mynde of certain interpreters of scripture, the quicke and lyving members of the holy and catholike church, or cōgregation, be of two sortes, wherof the one part is all redy departed this lyfe in the state of grace, & is called the church triumphant, forasmuch as after their victorie, they do or shall triumphe in ioy & felicity in heuen. The other is all those true christen people, whiche do and shal lyue here in this worlde, dayly and continually fyghting in Christis batayle, & for Christis sake, ageynst their spirituall enemies, the worlde, the dyuell, and the flesh: and for that cause, is called the militant or fyghtynge church.

Secondly it is to be noted, that although the lively members of this militant church, be subiect to the infirmities of their flesh, & fall oft times into errour & synne, as was sayd before, yet they alwayes in scripture be called holy, as well because they be sanctified in the blood of Christe, and pfeffing in their baptism to beleue in god, and to forsake the diuel and all his workes, they be consecrated and dedycated vnto Christe: as also for that they be from tyme to tyme purged by the worde of god, and by fayth, hope, & charitie, and by the exercise of other vertues, and finally shall be endewed with such grace of the holy goost, that they shall be clerely sanctified, and purified from all synfulness, and shall be made the gloriouse spouse of Christe, synnyng in all cleannes, without hange any spotte, or wyncle, or any other thyng worthe to be reprehended.



In the .x. Article it is to be noted, that dyuers  
interpretours of holy scripture do dyuersely in-  
terpretate the syll parte therof, that is to saye,  
cōmunion of sayntes. For some of them do re-  
ferra it vnto the .ix. Article, and do take it as a  
clause added to declare & explaine what is signi-  
fied by these wordes, the Catholyque churche,  
and so they do conioyne this clause with that  
that wente before in this sence, I beleue that  
this catholyque churche is the communion, that  
is to saye, the multitude or the cōminalltie, or the  
cōmune welthe of sayntes onely, that is to saye,  
of those which be vnder the kyngdom of Christ,  
and be gouerned & sanctified with his holy spi-  
rite, and be prepared to come to euerlasting lyfe.  
And some interpretours do diuide the said clause  
from the .ix. article, & do conioyne it with the ar-  
ticle that foloweth, that is to saye, Remission of  
synnes. Howe these doctours, whiche be of this  
opinion, do also diuersely expōnde the said clause  
of cōmuniō of sayntes. For some of them do take  
it to signifie the cōmune vtilitie & profyte, which  
al the mēbres of Christis body do receyue by the  
cōmune merites, suffrages, & prayers of the hōle  
churche. And some do expōnde & take it for the  
cōmuniō of the sacramētes of the church, which  
be cōmune vnto all men, be they ryche or poore,  
free or bonde, yonge or olde, if they be conteyned  
withyn the vnitie of this churche. And some do  
take & expōnde it to signifie that vnitie, which is  
betwene Christe & al true christen men, that is to  
say, betwene the heed and his mystical body. And  
for asmoche as by the cōmunion & participation  
of the sacramēt of the altare, we be inserted into

### The notes and

the body of Christ, and so we be incorporated in Christ, and Christ in vs: therfore some interpreters do take, that by this clause is signified, the sacramēt of the altare. And some doctours do expounde it to signifie that treasure of the church, whiche is cōmune equally vnto al the mēbres of the same. And those doctours, whiche be of this opinion, do interpretate that treasure to be nothyng els, but the grace, that is to say, the mercy, the goodnes, and the fauour of god in this worlde, and glorie in the worlde to come. They saye also that this grace of god, is the commune treasure of all the electe people of god, & that our pouertie is so extreme, that of our selves, without this grace, we shulde be utterly nothyng. They saye further, that the effecte and vertue of this grace is, to make vs able to ryse from synne and flee from synne, to worke good workes, to receyue the rewarte of euerlastyng glory, to haue and reteyne the true sense and vnderstandyng of holy scripture, & to endue vs with christen fayth, hope, and charitie. Finally they saye, that this grace worketh al those effectes in the elect people of god, by two speciall instrumentes, whiche be, the worde of god and his sacramentes. And forasmuche as bothe the worde, and the sacramentes haue all theyr efficacy by and through the myght and operation of the holy goost, and forasmuche also as this holy goost, dwelleth & abydeth onely in the catholyke church, and in the mēbres of the same, and worketh none of these effectes out of the church, they thynke that by this clause, Cōmunion of sayntes, is ment here the treasure of the church: And that this treasure is nothyng els,

els, but the holy goost hym selfe, and his graces, wherby and by the worde of god and his sacramētes we attayn remission of synnes, lyfe, light, trouth, iustice, eternall peace, rest, tranquillite, and helthe, so long as we be not disseuered from the vnitie of this catholyke church, but do remaine therein as lyuely members of the same.

In this article it is also to be noted, that remission of synnes is the fynall cause of all the hollye worke of Christe, and of all the workes that euer he dyd, or suffred for our sakes, and our redemption, and also the speciall fruyte & profyte, whiche true christen men do receyue thereby. For surely Christe became man, and was borne, crucified, deed, and rose agayne to lyfe, and ascended to heuen, to the ende and entente to meryte and deserue for vs remission of all our synnes, forasmuche as it was impossible for vs to haue obteyned the same, by any other meanes. And the trouth is, that we can by no meanes be made partakers of this meryte of Christe, oneles we first firmly and stedfastly beleue in Christ, and that he is the onely sufficiente auctour, cause, and worker of remission of all our synnes, to the attaynyng of whiche sayth, it is also to be noted, that Christe hath instituted, and ordeined in the world, but only two meanes and instruments, wherof the one is the mynistration of his worke, and the other is the administration of his sacramentes instituted by hym, so that it is not possible to attayne this sayth, but by one or bothe of these two meanes, as shall be here after declared.

The sacrament  
**HERE FOLLOVETH THE**  
 seconde parte of this treatise,  
 conteynynge the declaracion  
 of the seven  
 sacramentes,  
 & fyrst of

The sacrament of Matrimonie.



**A**S TOVCHYNGE the sacramente of Matrimonye, we thynke it conuenient, that all byshops and preachers shall instructe, and teache the people, comytted vnto theyr spirituall charge, fyrst how that almighty god, at the fyrste creation of man in paradys, consyderynge of his infynyte wysedome and goodnes, howe necessary it was to couple & conioyne man and woman to gyther in marlage, aswel for theire mutual ayde & cofort, & for the pseruation & continuance of mankynde in laufull succession, as also that the same generation myght after the fall of man be exersed perpetually vnto the worldes ende without synne or offence towardes god: dyd not only than and there conioyne Adam and Eue together in marlage, and instituted the sayd sacramente of matrimonye, and consecrated and blessed it by his holy worde: but also descripyed the vertue and efficacie of the sayd sacrament by the mouth of Adam. who being inspired with the holy goste, whā he was by god conioyned in marlage with Eue, spake these wordes folowynge: Lo now these bones and flethe of Eue my wyfe be fourmed

med and made of my bones and fleshe. And there-  
foze euery maryed manne here after shall for his  
wyfes sake vttterly leaue and forsake his father  
and mother, and shall adhere and cleue vnto his  
wyfe onely, and the husbande and the wyfe shall  
be two in one fleshe, and in one body.

By whiche wordes it is ment, that by the ver-  
tue and efficacie of matrimony, ryghtfully, and  
by the auctoritie of god contracted, the man and  
woman, which were before two bodies, be now  
vnited and made to be one body. Duryng the  
lyues, so that the husbande hath no power of his  
owne body to vse the same as him self, and with  
whom hym lyketh: but it is his wyfes, and with  
her onely he may vse the acte of matrimony. Nor  
the wyfe hath any power of her owne body, to  
vse it at her luste, or with whom her lyketh: but  
her body is her husbandes body, and with hym  
onely maye she vse thatte of matrimonye. And  
therfore the sayde two persones, soo conioyned,  
may not be afterwarde diuided for any affection  
to father or mother, or for any earthly thyng in  
the worlde: but eche muste adhere and cleaue to  
other, forasmuche as they be nowe two persons  
in one fleshe, and in one body.

Seconde, howe that almyghtye god repeted  
and renewed agayne his sayd institution of ma-  
trimony, and sanctyfied and blessed it with his  
holy worde immediately after Noes floode. At  
whiche tyme, beinge all the people of the worlde  
perished and destroyed with the generall deluge  
(excepte the sayd holy patriarche Noe, his chy-  
dren, and thei lyues, which were than only by  
goddis hygh prouidence and goodnes towardes



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mankynde preserved and left on lyue) God call-  
 yng them out of the arke, sayd vnto them these  
 wordes: Growe you forth now, and increase by  
 contynuall generation, and be you multiplied in  
 contynuall succession, & fulfyll you the erth again  
 with your seede lawfully procreated in matrimo-  
 nie, accordynge as I haue instytuted the same.  
 This lawe & comandement of matrimony, thus  
 repeted and gyuen agayn by god vnto Noe and  
 his chyldren, althoughe it was sufficient coman-  
 dement and instruction vnto them; and all their  
 posteritie howe to vse the same in al puretie, and  
 cleannes to goddis pleasure, & his good conten-  
 tation: yet god perceyving the natural inclina-  
 tion of man to malice and synne, dyd afterwarde  
 further explicate and establishe the same by his  
 other lawes wryten. wherby god prohibited, that  
 any matrimony shulde be made betwene the fa-  
 ther & the daughter, the mother & the sonne, the  
 brother and the sister, and betwene dyuers other  
 persones, beinge in certayne degrees of consan-  
 guinitie & affinitie. whiche lawes of prohibition  
 in marriage, althoughe they were not by expresse  
 wordes of god declared at the fyrst institution of  
 matrimonie, ne yet at this seconde repetition of  
 the same, made vnto Noe: yet vndoubtedly god  
 had engraued and enprinted the same lawes in  
 the hart of man at his fyrst creation. And for as-  
 moche as in longe continuance and processe of  
 tyme, the naturall lyght and knowledge of man  
 was almoste by synne and malice extinded, or at  
 the least so corrupted and obscured in the mooste  
 parte of men, that they coude not perceyue and  
 iudge, what thynges were of their owne nature  
 poughly

Gen. i. 18.  
 2. 20.

thought and detestable in the sight of god, ne yet  
howe sure that naturall honestie and reuerence,  
which we owe vnto suche persons, as be nere of  
blode; or of nere alliance vnto vs, was extēded:  
god commaunded his prophete Moyses to pmul-  
gate; to declare by his worde vnto the people  
of Israel, the sayd lawes of prohibition of ma-  
trimonie in certayn degrees of consanguinitie &  
affinitie, whiche be specially mencponed in the  
booke of Leuiticus. And commaunded also Moyses  
to declare vnto his sayde people, that not onely  
they: but also all other the people of the world,  
were as moche, and as straitely bounden to the  
continuall obseruation of the same lawes, as  
they were vnto the other moral lawes of the ten  
commandementes.

Leuiti, 18  
et, 20,

Wherby, that this coniunction betwene man  
and woman in matrimonie, was instituted by  
god, to the intent thereby shulde be signified and  
represented, or rather prefigured & prophesied  
before, not only the perfite, and indissoluble con-  
iunction and vnion of the nature of god with the  
nature of man (whiche was fulfilled, whan the  
seconde person in trinitie, descendynge from his  
father, did take vpon him the very forme & sub-  
stance of our nature, and so those two natures  
were vnited and knytte together in one person)  
but also to thintent there shuld thereby be signi-  
fied & represented the lyke coniunction or societie  
in perfite and indissoluble loue and charitie, be-  
twene Christe and his church, that is to say, the  
congregation of al christen people, whiche be the  
veray mysticall body of Christe, and Christe the  
only head of the same. And this to be true, saith

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Paule hym selfe confirmeth in the .v. chapter of  
 his epistle vnto the Ephessians. In whiche place  
 the apostle mynding to proue and perswade, that  
 all women being married, ought to loue, to reuer-  
 ence, to honour, to obey, and to be subiecte vnto  
 their husbands in al thinges, euen as the church  
 is subiecte vnto Christe. And lyke wyse that all  
 husbands ought, and be bounde to loue theyr  
 wyues, euen as they loue theyr owne selves and  
 theyr owne bodies, and euen as Christe loueth  
 the church his espouse and his owne body. He  
 byngeth in the fyrst institution of matrimony,  
 as it was ordeyned by god in paradise, and alle-  
 geth the wordes of god, pronounced by our first  
 father Adam, as they be before reherled. Upon  
 whiche wordes the apostle inferreth and sayth,  
 This coniunction of man and woman together  
 in mariage, wherby they are knitted, vnited, and  
 made all one fleshe & one body, is the sacrament,  
 that is to saye, the fygure, the signification, the  
 mysterie, or the prophesieng befoze of that great  
 and merueylous coniunction, which is betwene  
 Christe & his church. For lyke as by the vertue &  
 efficacie of this fyrst institution of matrimony,  
 the husband and the wyfe be made to be but one  
 body, wherof the husbände is the heed: Euen so  
 the loue and charpyte of Christe, towards his  
 espouse the church dothe knytte, vnite, conglu-  
 tinate, and make Christe & his church to be but  
 one body, wherof Christe is the veray heed. By  
 the whiche wordes of saynt Paule it appereth,  
 not onely what is the vertue & efficacy of matri-  
 mony, in the vnyting & incorporating of two bo-  
 dies in one; but also that it was instituted by  
 god.

god, to signifie this other coniunction, which is betwene Christe and his church. And that this coniunction betwene Christe and the church is the veray selfe thyng, whiche was prophesied, signified, & represented by the other coniunction of man & woman in marriage. For though saint Paule vsed in this place other argumentes and perswasions, taken of the lawe of nature, to induce married persons, the one to loue the other, (saying that men naturally do loue and norysh their owne bodyes, and theyr owne fleshe: and that it is agaynst nature, that a man shuld hate his owne fleshe) yet surely he thought, that this was the reason of mooste efficacye, to perswade his sayd purpose. That is to saye, that all husbandes and wyues ought so to vse them selves, the one vnto the other, that theyr matrimonye, and all their workes and affections in the same, myght & shuld correspond, and be conformable & lyke in all pointes vnto that moost holy thyng, whiche is signified & represented therby, that is to say, vnto that spirituall coniunction, whiche is betwene Christe and his espouse the church. And that therfore specially the man oughte and is bounde to loue his wyfe, and the wyfe to loue & obey her husbände in all thinges; least by doing the contrary, they shulde alser and subuerthe the institution of god, and make the figure al vnlike vnto the thyng, that is signified therby.

And so by these wordes and reasons of saynt Paule it is euidente, that concernynge the sacrament of matrimonye, his sentence and doctrine was, that the same was instituted by god at the fyrste creation of man to signifie that in

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separable confunction and vnion, whiche is betwene Christe and his church.

Item we thynke it conuenient that al bishops and preachers, that instruct & teach the people comitted to their spiritual charge, that although this sacrament of matrimony be no newe sacrament instituted in the newe testament, but instituted by god, and consecrated by his worde, and dignified by his lawes even from the beginning of the worlde, and before any other of the sacramentes were instituted in the newe testamēt, as was sayd before: yet the trouthe is, that Christe hym selfe dyd also accept, approue, and allowe the said institution, as well by his worde, as also by his sondry workes and dedes, testifyinge the same. In so moche that beinge ones inuited to come vnto a certayne mariage, made in Cana a towne of Galilee, Christ vouchesaue not onely to come thither, and there to honour the sayde mariage with his corporall presence, and with the presence also of his blessed mother, & his holy apostles: but there he began also by tournyng of water into wyne, first to worke miracles, and to manifest his glorie vnto the worlde. And afterwarde in one other place, whan the pharisees came vnto Christe, and demaunded of hym, whether a man might lawfully be diuorced from his wyfe for any cause, Christe calling the sayd pharisees vnto the remembraunce of the fyrste institution of matrimony, as it was made at the first begynnynge, sayd vnto them, Remembre you not you pharisees, how that god, whiche created all thynges in the begynnynge, dyd also forme and create man and woman? And whan he had con-

tyoned

Ioan. 2.

Matt. 24.



conynged them together in marriage, he sayd vnto  
 them these wordes: Propter hoc relinquet homo  
 patrem & matrem, & adheret uxori sue, & erunt  
 duo in carne vna: wherfoze vnderstande you, ye  
 pharisees, that syth man and woman conynged  
 in matrimony, be by goddis ordynance but one  
 fleshe and one body, it is not possible, that they  
 shulde afterwarde be separated or diuorced one  
 from the other. And vnderstande you also, that it  
 is not lawfull for any man to separate, and to di-  
 uide those persons asunder, whiche be by goddis  
 worde, and his wyll and power, conynged toge-  
 ther. And whan the pharisees, replieng ther vnto  
 sayd, And why than dyd Moyses comaunde vs  
 to make a libell of diuorce agaynst our wyfes,  
 for what cause so euer we wolde, and so departe  
 and separate our selves from them: Thisse an-  
 swered them agayne and sayd, Moyses conside-  
 ring the induratenes & obduracy of your hartes,  
 was content to permyt and suffre you so to do,  
 for auoydng of greater myschefe and inconue-  
 nience, whiche myght els haue ensued therof: All  
 be it I saye vnto you, that it was not so at the  
 begynnynge, that is to say, It is cleane contrary  
 to the godly institution, and naturall order and  
 lawes of matrimony, as it was instituted by god  
 at the begynnynge, that any man married shulde  
 diuorfe hym selfe from his lawfull wyfe. And  
 therefore I saye agayne vnto you, that who so  
 euer dothe forsake his lawfull wyfe, onesles it be  
 for adulterye comytted by her, and dothe marrye  
 an other, I saye, he comytteth adulterie in his so  
 doing. And lyke wise, what woman so euer doth  
 forsake her lawfull husbände, and marrye another,  
 she also

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he also comytteth adulterye. And the man also that marieth he offendeth in lyke maner. And the cause hereof is, for that the bonde of lawfull mariage is of suche sorte, that it can not be dissolved, or broken, but by deth onely.

These wordes of Christe evidently declare Christis sentence in the approbation of the institution of matrimonye, made at the begynnyng of the world: And that it was Christis will and comaundement, that all the people of god shulde folowe & conforme their wynges vnto the lawes of matrimony than made, and shuld obserue the same in suche puretie and sanctimonie, as it was fyrst ordeyned, without separation or diuorces, and that vnder the payne of damnation.

And here also two thynges specially be to be noted. The one is, in that Christe sayth, whom god conioyneth, man can not separate. By the whiche wordes he declareth the infinite benigne-  
tie and goodnes of god towards vs, in that, that he hath not onely conioyned our fyrst progenitors Adam and Eue togyther in mariage, wherby he gaue vnto vs the original begynning of our procreation: but that he dothe also ever syth that tyme continually assist man & woman, and worketh with them in this coniunction of mariage, and as you wolde saye, is the very author, causer, & doer of all matrimonyes, whiche be lawfully contracted betwene man & woman. The other thyng to be noted is, in that Christe sayth here vnto his disciples, Non omnes capiunt verbum hoc: sed quibus datum est, qui potest capere capiat. By the which wordes Christ semeth to exhorte suche as he shall endue with the grace  
and

and vertue of continence, whereby they shall be able to abstayne from the workes of matrimonye, to continue sole and unmarried.

Item we thynke it couenient, that all byshops and preachers shall instructe & teache the people committed vnto theyr spirituall charge, that the sacrament of matrimonye dothe consist of two partes, lyke as the other sacramentes do, that is to say, of an outward and a visible signe, and of an inward & an inuisible grace. The outward signe is that outward contract, made by expresse wordes or other signes equivalent, declaring the consent betwene sache persons, as may lawfully and by thorder of goddis lawe, be ioyned together in marriage, when the same persones do consent & promyse eche to other, to company together continually, during their lyues, without separation, and to communicate eche to other the vse and office of their bodyes, and all other their faculties & substance. The spirituall & inuisible graces, whiche the elect people of god (as wel in the tyme of the lawe of nature, as in the tyme of Moyses lawe, and also in the tyme of the newe testament) byd always, & yet do receyue by vertue of this sacrament, be dyuers & sondry, whereof one is the dispensation, or grace of god, whereby the act of pcreation betwene man & woman, whiche is, as of it selfe and of his owne nature, damnable, is sanctified by the worde of god and this sacrament, that is to saye, is made pure, cleane without spotte of synne, and honorable, according to the saying of saynt Paule, Honorable coniugiu in oibus, & chorus immaculatus. That is to say, the act of pcreatio betwene man and

Hebr. 13

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and woman in matrimonye is honourable, and acceptable afore god, & theyr bedde is undefiled. In other is the grace, whereby the persones conioyned in matrimony do attayne euerlasting lyfe, if they brynge vp their children in the true fayth and obseruance of Christis religion. accordynge to the wordes of saynt Paule, where he sayeth, **1. Timo. 2.** The woman was seduced & blynded by the serpent, and so spynned deadly; but she shall be saued by procreation and bryngyng forth of chyldren, if the same do perseuer and cōtinue in fayth and loue towarde god, and in holynes, and in temperance in theyr outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doynge lyke wyse as is required of the woman.

Finally we thynke it conuenient, that all bishoppes and preachers, shall diligently and from tyme to tyme exhorte and admonish the people committed vnto their spirituall charge, to consider the thre speciall benefytes or offices, whiche belonge vnto the sacrament of matrimonye. And first of all to consider the thinge selfe, whiche is signified thereby, whiche (as was sayd before) is the hygh, the myghy, and the incomprehensible worke of god, in the coniunction of Churche and the church together, wrought by hym to our singular benefyte & euerlastynge saluation. And that therfore the man and wyfe ought not onely to lyue together in perfect unitye and concord, but also they ought to loue eche other as theyr owne bodies, and so vnto the same in a cleaunew puretie, and honour, and not to defyle the same with the rages and lustes of any beastly or filthy  
contu-

concupiscence of the flesh, even as Christe hym  
 Telfe loued, & dothe loue his espouse the church,  
 and suffered all afflictions and paynes to make her  
 glorious, and voyde from all maner of spotte or  
 wynde of vncleannes. And in this parte also it  
 shall be well done, that the byshops & preachers  
 do repete oft tymes, and laye befoze the eyes of  
 the people, as well the sayinges of saynt Paule  
 befoze reherfed, as also the godly exhortation,  
 which he maketh in his epistle vnto the Thessa-  
 loniens, where he wyrteth in this maner. I pray  
 you byetherne, & instantly desyre you for our lord  
 Iesu Christes sake, that lyke as you haue herde  
 heretofore of vs, howe and in what maner you  
 shulde go forwarde and please god: so ye do pro-  
 ceede in the same, and that after suche sorte & ma-  
 ner, that you may continually profyte & increase  
 therein. You remembre, I doubt not, what pre-  
 ceptes and commaundementes I haue given vnto  
 you in tymes past, in the name of our lordes Iesu  
 Christe. And now in lyke maner, & in his name  
 also, I laye agayne vnto you, that the will and  
 commaundement of god is, that you shuld sanctifie  
 your selves, that is to saye, that you shulde ab-  
 stayne from all maner of fornication, and that  
 euery one of you shuld vse and kepe the vessel of  
 his body in holynesse and in honour, and not in  
 desyre of carnall concupiscence, lyke as the gen-  
 tiles do, which knowe not god. And that no man  
 shulde craftily compasse or circūuent his brother  
 in fleshly lustes. For almyghty god taketh ven-  
 geance vpon al suche people, as do comyt any of  
 those thynges. Knowe you also, that god hath  
 not called vs vnto vncleynesse and fylthy-  
 nesse.

I. Thel. 4

I

of lyfe,



### The sacrament

of lyfe, but vnto holpnesse and sanctimonie. And therefore I do exhort you al, and in the name of god comaunde you, to eschewe all fornication & adulterie, all vncleane desyres, and carnal concupiscence, all fylthynges and vnpure luynges in fleshely lustes of the body. And I say further, that who so euer dispiseth and breketh these my comaundementes: dothe not despise me, but he despyseth god, for they be his comaundementes, whose spirite bothe you and I haue receyued.

These wordes of saynt Paule be necessary to be declared oft tymes to the people, to the intent they may the better knowe the wyll & comaundement of god, & also consider & feare the great danger of goddis wroth & vengeance, due vnto such people, as do transgresse the godly institution & lawes of this holy sacrament of matrimony.

- 2 The seconde speciall gyfte or benefyte to be consydered in the sayd sacrament, is the faith & mutuall promyse made betwene the husbande and the wyfe ioyned in lawfull matrymonye, wherby, and by vertue of the sayde sacramente, the persons so lawfully conioyned, be bound to conceyue certayne trust and confidence, and certainly to beleue, not onely that they sayde state and maner of luyng in wedlocke (beinge the same vertuously, and religiously, according to the lawe of god by them contracted & obserued) is honourable, acceptable, and meritorious before god: but also that the knotte and bonde of matrimonie contracted betwene the sayd persons is made therby to be indissoluble.

Trouth it is, that if in any mariage it may appere, & be duly proued, that there is suche lawfull

Full impediment, that the same myght not at the begynnynge be contracted by thorder of the lawes of god & holy church: In that case the church ought and may diuorze the sayd persons so contracted, and declare that suche matrimony is vnlawfull, & the bonde therof to be of no strengthe or efficacie, bycause it was neuer good from the begynnynge. Not withstandynge in marriages lawfully made, and accordyng to the ordinance of matrimony prescribed by god & holy church, the bonde therof can by no meanes be dissolued, durynge the lyues of the parties, betwene whom suche matrimonye is contracted.

And in this part also the people be to be taught, that who soo euer goeth aboute to disseuer hym selfe from the bonde of lawfull marriage, he goeth aboute, soo moche as in hym lyethe, to dyuorze Christe from his church.

The thyrde speciall gyft or office to be consydered & obserued in matrimonye, is the good & vertuous education & byngynge vp of the chyldren begoten in the same. wherunto all married men & women ought to haue a speciall regarde, & to folowe therein the exāple of Thobie, which taught his sonne euē from his infācie, to lone, to drede, & to feare god, & to fle & abstayne from al maner of synne, euen for goddis sake. For surely if the fathers and mothers be negligēt in the good byngynge vp of theyr chyldren in theyr youth, and so suffer theym to fall into folyes and synne, in defaulte of due correction and chastisement of them for the same, no doubtte they shall answer vnto god for it: as it appereth by the greatte stroke and punishment of god, whan he dyd so deadly

Thobi. i

## The sacrament

Reg. 4.

stecke Elle the priest vnto deth, bycause that he, knowyng his chyldren to do amysse, dyd not punishe them therfore. And therfore let al parentes employ theyr diligence, and busy cure to educate, and instruct their chyldren by al meanes in vertue and goodnes, & to restraine them from vices by conuenient disciplyne and castigation, accordyng to the saying of the wyse man, withdraue not the ruste disciplyne from thy chyld. For yf thou do so, he woll fall into sondry inconueniencies, and so fynally shal be but losse and vndone. wherfore spare not to chastyse thy chyld with the rodde, and so doinge, thou shalte deliuer his soule from hell.

ro. 23.

## THE SACRAMENT of baptisme.

**A**S TOVCHYNGE the holy sacrament of Baptisme, we thynke it conuenient, that all byshoppes and preachers shal instruct & teache the people, comitted vnto their spirituall charge, that they ought and must of necessitie beleue certaynely all those thynges, whiche haue ben alwayes by the hole consente of the churche approued, receyued, and vsed in the sacrament of baptisme. And fyrst that the sacrament of baptisme was instituted and ordeyned by god in the newe testamente, as a thyng necessarye for the attenyng of eueralstynge lyfe, accordyng to the sayings of our sauour Iesu Christe, where he saythe, that no man can entre into the kyngedome of heuen, except he be boyned agayn of water and the holy gooste.

Ioan. 3.

Item

Item that it is offered vnto all men, as well infantes, as suche as haue the vse of reason, that by baptisme they shall haue remission of al theyr synnes, the grace & fauour of god, & euerlastyng lyfe, accordyng to the saying of Christe, who so euer beloneth, and is baptysed, shall be saued.

Matt. 16

Item that the promysse of grace & euerlastyng lyfe (whiche promysse is adioyned vnto this sacrament of baptisme) pertaineth not only vnto suche as haue the vse of reason: but also to infantes, innocentes, and chyldren, and that they ought therfore and must nedes be baptised, and that by the sacrament of baptisme, they do also obteyne remission of theyr synnes, the grace and fauour of god, & be made thereby the very sonnes and chyldren of god. In too moche as infantes and chyldren dienge in their infancy, shall undoubtedly be saued thereby, and els not.

Item that infantes must nedes be chrystened, because they be borne in originall synne, whiche synne must nedes be remitted, whiche can not be done, but by the sacrament of baptisme, whereby they receyue the holy goost, whiche exerciseth his grace and efficacie in them, and clenseth and purifieth them from synne, by his moste secreete vertue and operation.

Item that chyldren of menne ones baptised, ought neuer to be baptised agayne.

Item that all good chrysten men ought & muste repute & take all the Anabaptistes, and the Pelagians opinions, whiche be contrary to the promysse, and every other mans opinion, agreeable vnto the sayde Anabaptistes, or the Pelagians opinions in that behalfe, for detestable heresies,

## The sacramēt of baptisme.

and vtterly to be condemned.

Item that men & chyldren, whiche hauynge the vse of reason, and beinge not christened alre- dy, desyre to be baptised, shall by vertue of that holy sacrament obtayne the grace and remission of all theyr synnes, if they shall come ther vnto not onely perspytely and trewly repentaunt and contryte of all theyr synnes before comyncted: but also persytely and constantly confessyng and beleuyng all the Articles of our fapthe, accor- dyng as is mencioned in the Crede, called the Apostelles Crede, And fynally if they shall also haue firme credence and truste in the promyse of god, adioyned to the sayd sacrament, That is to saye, that in and by this sayd sacrament, whiche they shall receyue, god the father gyueth vnto them for his sonne Iesu Christis sake, remission of all theyr synnes, and the grace of the holy goost. wherby they be newely regenerated and made the veray chyldren of god, accor dyng to the sayinge of saynt Iohn, and the apostle saynt Peter, where they saye, Do you penance for your synnes, and be eche of you baptised in the name of Iesu Christe, and you shall obtayne re- mission of your synnes, & shall receyue the gift of the holy goost. And accor dyng to the saying also of saint Paule, where he saith, God hath not sa- ued vs for the workes of iustice, whiche we haue done, but of his mercy by baptisme, & renouation of the holy goost, whom he hath poured out vpp vs mooste plentifully for the loue of Iesu Christe our sauiour, to thintent that we beinge iustified by his grace, shulde be made the inheritous of euerlastyng lyfe, accor dyng to our hope,

The

Matt. 3.

Luc. 3.

Act. 2.

Tit. 3.



## THE SACRAMENT OF

Confirmation.

**A**S TOVCHYNGE the sacrament of Confirmation we thinke it conueniēt, that all byshops and preachers shall instructe and teche the people, cōmytted vnto their spiritual charge, howe thapostels in the begynnyng of Christis church, although they dyd certainly knowe and beleue, that al suche as hadde demerly receiued the sacrament of baptisme, were by vertue and efficacie therof perfectly regenerated in Christe, perfectly incorporated and made the veray members of his body, and had receyued full remission of theyr synnes, and were replenished with abundance and plentyfulnes of the graces and gyftes of the holy gost: yet they vsed to go vnto the people after they were baptised, and so by theyr prayer and laying of their handes vpon them, did gyue & cōferre vnto them the holy gooste. And the sayd people dyd speake dyuers languages, & prophesied, to thintent that the consciences not onely of them, that had receyued baptisme, and professed Christe, shulde be thereby the better ascertayned, confirmed, & established in Christis religion; & so more constantly professe the same: but also that the consciences of other, whiche were out of the church, and vnbeleuers, shulde the sooner be reduced thereby from theyr errors, & be brought into the right beleefe of Christ and his gospell.

Act. 8.  
& 19.

Item howe the holy fathers of the pyymittue church, takyng occasion, and foundyng theyr selves vpon the sayd actes & dedes of the apostels, and consideryng also th at such, as had ones re-

f 4

ceyued

## The sacrament

receyued the gistes and benefites of the holy goost  
 by the sacrament of baptisme, might and oftens  
 tymes byd in deche by tentation, craftie, or other  
 wyse by theyr owne synne and malice lose & fall  
 from the same agayn: thought it very expedient  
 to ordeyne, that all chrysten people shulde after  
 their baptisme be presented to their byshops, to  
 thintent that by their prayers, & laying of their  
 handes vpon them, and consigning of them with  
 the holy Chrisme, they shuld be confirmed, That  
 is to say, they shulde receyue suche gyftes of the  
 holy goost, as wherby they shuld not onely be so  
 corroborated & establisshed in the gyftes & gra-  
 ces before receyued in baptisme, that they shulde  
 not lightly fall agayne from the same, but shuld  
 constantly reseyne them, and perseuer therein, and  
 shulde also be made stronge and hardye, as well  
 to confesse boldly and manfully theyr saythe be-  
 fore all the persecuters of the same, and to resist  
 and fyght agaynst thei goostely enemyes the  
 worlde, the dyuel, and the fleshe, as also to beare  
 the crosse of Christe, that is, to suffre & sustayne  
 patiently all the afflictions and aduersities of  
 this worlde: but also that they shoulde attayne  
 encrease and habundaunce of the other be-  
 nefites and graces of the holy goost.

Item we thynke it conuenient that al byshops  
 and preachers shall instruct & teache the people,  
 comysted vnto theyr spirytual charge, that all  
 though it be wel done, that men do present thei  
 children vnto the byshop, to receyue at his handes  
 the sacramente of Confirmation, when they be  
 of so tender age, as comonly they be wont to be,  
 yet it is not to be thought, that there is any such  
 necessitie

of penance.

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necessitie of Confirmation of infantes, but that they being baptised, and dyenge innocent before they be Confyrmed, shall be assured to attayne euerlastyng lyfe and saluation by the effect of the sacrament of baptism before receyued.

## THE SACRAMENT OF Penance.

**A**S CONCERNYNGE the sacrament of penance, we thinke it convenient that all byshops and preachers shall instruct and teache the people, commytted vnto theyr spiritual charge, that they ought and must mooste constantly beleue, that the sayd sacrament was instituted by god in the newe testament, as a thyng so necessary for mans saluation: that no man, which after his baptism is fallen agayne, hath committed deadly synne, can without the same be saved, or attayne euerlastyng lyfe.

Item that lyke as such men, which after baptism do fall agayne in to synne, if they do not penance in this lyfe, shall vndoubtedly be damned: Euen so whan soeuer the same men shall converteth them selfe from theyr naughty lyfe, and do such penance for the same, as Christ requirerh of them, they shall without doubte attayne remission of theyr synnes, and shall be saved.

Item that the sacrament of perpetue penance, whiche Christ requirerh of such manner persons, consisteth of thre partes, wherof the one is Contrition, the other is Confession, and the thirde is the amendement of the former lyfe, or the newe obedient reconciliation vnto the lawes & will of god, that is to saye, exterior autes & workes of  
f s charitie,

## The sacrament

charitie, according as they be commaunded of god, whiche be called in scripture *Fructus digni penitentia*, The worthy fruytes of penauunce.

**Cōtrition.** Furthermoze as touchyng Contrition, whiche is the fyrst parte, we thynke it conuenient, that all byshoppes and preachers, shall instructe the people, commytted vnto theyr spirituall charge, that the sayd Contrition consisteth in two speciall partes, whiche must alwayes be conioyned together, & can not be disseuered. That is to say, the penitent & contrite man, must fyrst knowlege the fylthines & abhominacion of his owne synne (vnto whiche knowlege he is brought by heering and consyderpuge of the wyll of god declared in his lawes) and selynge and perceyvinge in his owne conscience, that god is angry & displeased with hym for the same: he must also receyue not onely great sorowe and inward shame, that he hath so greuously offended god, but also great feare of goddis displeasure towards hym, consyderpuge he hath no workes, or merytes of his owne, whiche he may worthily laye before god, as sufficient satisfacion for his synnes, whiche done, than afterwarde with this feare, shame, and sorowe, must nedes succede and be conioyned the seconde part, that is to wytte, a certayne fayth, fruite, and confidence of the mercy and goodnes of god, wherby the penitent must receyue certayne hope and fayth, that god wyll forgyue hym his synnes, & repute hym iustified, and of the nobre of his electe children, not for the worthynes of any meryte or worke done by the penitent, but for the onely merytes of the bloode and passion of our saviour Iesu Chryste.

Item

Item that this certeyn sayth & hope is gotten, and also confyrmmed, and made moze stronge, by the applpunge of Christis wordes and promyses of his grace and fauour cōteyned in his gospell, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne sayth, the seconde parte of penaunce is necessary, That is to say, Confession to a priest, if it may be had. For the absolution, gyuen by the priest, was instituted of Christe, to applye the promyses of goddis grace and fauour to the penitent.

Wherfore as touchynge Confession we thynke it conuenient, that all byshoppes and preachers shall instructe and teache the people, committed vnto theyr spiritual charge, that they ought and must certaynly beleue, that the wordes of absolution, pronounced by the priest, be spoken by the autoritye gyuen to hym by Christe in the gospell. And that they ought and must gyue no lesse sayth and credence to the same wordes of absolution, so pronounced by the ministers of the churche, than they wolde gyue vnto the very wordes and voyce of god hym selfe, if he shulde speake vnto vs out of heuen, accordynge to the sayinge of Christe, whose synnes so euer you do forgyue, shall be forgyuen: whose synnes so euer you do reteyne, shall be reteyned. And agayne in an other place Christe sayth, who so euer hereth you, hereth me.

Ioan. 20.

Luc. 12.

Luc. 11.

Item that the people may in no wyse contemne this auricular confession, whiche is made vnto the ministers of the churche: but that they ought to repute the same as a very expedient and necessary



## The sacrament

necessary meane, wherby they maye requyre and aske this absolution at the priestes handes, at suche tyme as they shall fynde their consciences greued with mortall synne, & haue occasion so to do, to thintent they maye therby attayne certayn comforte and consolation of theyr consciences.

As touchyng the thyrde part of penance, we thynke it conuenient, that all byshoppes and preachers shall instruct & teache the people, committed vnto their spial charge, that although Christe & his peth be the sufficient oblation, sacrifice, satisfaction, and recompense, for the whiche god the father forgyuerth & remytteth to all synners, not onely theyr synnes, but also eternall payne due for the same: yet al men truly penitent, contrite, and confessed must nedes also brynge forth the fruytes of penance, That is to saye, prayer, fasting, and almes dede, with moche mournynge and lamentyng for their synnes before comitted. And they must also make restitution or satisfaction in wyll and deede to their neighbours, in suche thinges as they haue done them wronge & iniurie in. And fynally they muste do all other good workes of mercy & charitie, & expresse theyr obedient wyll in the executinge & fulfylling of gods his comandement outwardly, whā time, pwer, and occasion shall be ministred vnto them, or els they shall neuer be saued. For this is the expresse pcepte and comandement of god, Do you the worthy fruytes of penance. And saynte Paule saith, Like as in tymes past you haue gyuen and applyed your selves, and all the membres of your bodies to al fylthy lyving and wickednes, continually encreasynge in the same: In lyke maner

you

OR. NEOI  
CI. DII

Luc. 3.  
Rom. 8.

you be now bounde, and must gyue and applye your selves holly to iustice, encreasynge continually in puretie & cleannes of lyfe. And in an other place he sayth, I chastise and subdue my carnall body, and the affections of the same, and make them obedient vnto the spiryte.

1. Cor. 9.

Item that these preceptes & workes of charitie be necessarye workes to our saluation, & god necessarily requireth, that euery penitent man shal performe the same, whan so euer tyme, power, & occasion shal be ministred vnto hym so to do.

Item that by penance and suche good workes of the same, we shall not only obteyne everlasting lyfe, but also we shall deserue remission or mitigation of the present paynes & afflictions, whiche we susteyne here in this worlde. For saint Paule sayth, That if we wolde correcte & take punishment of our selves in this worlde, we shulde not be so greuously corrected of god. And god by his prophete Zacharye saythe, Tourne your selves vnto me, and I wyll tourne agayne vnto you. And the prophete Esai sayth, Breake and deale thy breaue vnto the hungry, bring into thy house the poore man, and suche as want harborough, whan thou seest a naked man, gyue hym clothes to couer hym with, and refuse not to succoure and helpe the poore and neddy, for he is thyne owne fleshe. And if thou wolte thus do, than shall thy lyght glyster out as bryght as the sonne in the moynynge, and thy helth shall sooner aryse vnto the, and thy iustice shall go before thy face, and the gloyre of god shall gather the vp, that thou shalte not fall, and whan so euer thou shalte call vpon god, god shall here the, and whan so euer thou

1. Cor. 10.

Zach. 1.

Esai. 28.

### The sacrament of the altare.

thou shalt cry vnto god, god shall say, Lo here I am redde to helpe the. Then shall thy lyghte ouercome all darkenes, and thy darkenes shall be as byghte as the sonne at noone dayes: and than god shall gyue vnto the continuall rest, and shall fulfyll thy soule with byghnes, and shall delouer thy body from aduersitie, and than thou shalt be lyke a gardern, that mooste plentifully byngeth forth al kynde of fruytes, and like the well spryng, that neuer shall want water.

These thynges and suche other, shalde be continually taughte and inculked into the eares of all true christen people, to thintente to styre and prouoke them vnto good workes: and by the selfe same good workes to exercise and confirme theyr faythe and hope, and to ascertayne them, that they shal for the same good workes receyue at goddis hande mitigation and remission of the myseryes, calamityes, and greuous punyshmentes, which god sendeth to men in this world for theyr synnes.

### THE SACRAMENT OF the Altare.

**A**S TO VCHYNGE the sacrament of the Altare we thinke it conuenient, that all byshops and preachers shall instructe, and teache the people, comysted vnto theyr spirituall charge, that they oughte and muste constantly beleue, that vnder the fourme & fygure of breade & wyne whiche we there presently do see, and perceyue by outward senses, is verely, substantially, and really conteyned & comprehended the

## The sacrament of orders.

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the very selfe same body & blode of our sauious  
Iesu Chriſte, whiche was borne of the virgin  
Marie, and ſuffered vpon the Crolle for our re-  
dempcion. And that vnder the ſame fourme and  
fygure of breade and wyne, the very ſelfe ſame  
body and blode of Chriſte is corporally, really,  
and in the very ſame ſubſtance exhibited, diſtri-  
buted, and receyued vnto and of all them, which  
receyue the ſaid ſacramēt. And that therfore the  
ſayd ſacrament is to be vſed with all due reue-  
rence & honour, and that euery man ought firſt  
to proue and examyne hym ſelfe, and religious ly  
to trie and ſerche his owne conſcience, before he  
ſhall receyue the ſame, accordyng to the ſayinge  
of ſaynt Paule, who ſo euer eateth this body of  
Chriſte vnworthily, or drinketh of this bloode  
of Chriſte vnworthily, ſhalbe gylty of the very  
body & blode of Chriſte. wherfore let euery man  
fyſt proue hym ſelfe, and ſo let hym eate of this  
breade, & drynke of this drynke. For who ſo euer  
eateth it, or drynkeh it vnworthily, he eateth  
and drynkeh it to his owne damnation: bycauſe  
he putteth no difference betwene the very body  
of Chriſte, and other kyndes of meate.

I. Cor. II.

## THE SACRAMENT OF Orders.

**A**S TOVCHYNG the ſacrament of  
holy orders we thinke it cōuenient, that  
all byſhops and preachers ſhall inſtrude  
and teach the people, cōmytted vnto theyr ſpi-  
rituall charge. Fyſt, howe that Chriſte and his  
apoſtels dyd inſtitute and ordeyne in the newe  
teſtā

## The sacrament

testamēt, that helpe the civil powers & gouernance of kynges and princes (whiche is called Potestas gladii, the power of the swerde) there shuld also be continually in the church militant certeyn other ministers or officers, whiche shuld haue special power, auctoritie, & comission vnder Christe to preache and teache the worde of god vnto his people. to dispense and administer the sacramentes of god vnto them, and by the same to conferre and giue the graces of the holy goost. to consecrate the blessed body of Christe in the sacramēt of the altare. to loose and absolve from synne all persons, whiche be dewly penitent and sorry for the same. to bynde and to excommunicate suche as be guilty in manifest crymes & synnes, and wyll not amende theyr defaultes. to ordeine & consecrate others in the same rowme, order, and office, wher vnto they be called, & admitted themselves. and finally to feede Christis people lyke good pastours & redours (as the apostle calleth them) with theyr holisome doctrine. and by theyr continual exhortations, and admonitions to reduce them from synne & iniquitie, so moche as in them lyeth, and to bring them vnto the perfyte knowledge, the perfyte lone and drede of god, and vnto the perfyte charitie of theyr neyghbours.

Item that this office, this ministration, this power, and auctoritie is no tyrannycall power, hauynge no certayne lawes or limyttes, within the which it ought to be conteyned, nor yet none absolute power: but it is a moderate power subiecte, determined, and restrayned vnto those certayne endes & limyttes, for the whiche the same was appoynted by goddis ordynance, whiche  
as was



as was sayde before, is onely to admystryte and distribute vnto the members of Christis mysticall body spiritual and euerlastyng thinges, that is to say, the pure and heuently doctrine of Christis gospells, and the graces conferred in his sacramentes, and further to do and execute such other thinges apperteyning vnto their offyce, as were before rehearsed. And therfore this saide power & administration is called in some places of scripture *Donum & gratia*, a gyfte and a grace, and in some places it is called, *Claues sive potestas clauium*, that is to saye, the keyes or the power of the keyes. wherby is signified a certayne limited offyce, restrayned vnto the execution of a speciall function or ministration. accordyng to the saying of saynt Paule in the fyrst chapter of his epistle to the Romayns, and in the fourthe chapter of his fyrst epistle vnto Timothee, & also in the fourth chapter of his epistle vnto the Ephesians, where he wytteth in this sentence, when Christe ascended into heuen, he subdued & vanquished very captiuitie her selfe, & ledde or made her thyall and captiue, and distributed and gaue diuers heuently gyftes & graces vnto men here in erth. And among al he made some apostles, some p[re]sbyters, some euangelistes, some pastors, and workers, to the intent they shuld execute the worke and offyce of their administration, to the instantiation, instruction, and edifying of the members of Christis mysticall body. And that they shuld also not cesse from the execution of theyr sayd offyce, vntyll all the said members were not onely reduced & brought vnto the vniuersitie of the faythe, and the knowlege of the sonne of god: but also that

### The sacrament

that they were come vnto a p[er]fite state & full age therin. That is to saye, vntill they were so established, & confirmed in the same, that they coulde no moze afterwarde be waueryng therin, & be led or caried lyke children into any cōtrary doctryne or opinion, by the crafte & subtile p[er]suasion of the false pastozs & teachers, which go about by crafte to bzing them into erronypous opinions: but that they shulde cōstantly folowe the true doctryne of Christis gospel, growyng & encreasyng continually by charitie vnto a p[er]fite mēb[er] of that body, wherof Christe is the very heed. In whom if the hole body, that is to say, if euery parte & mēb[er] be growen & come vnto his p[er]fite estate (not all in lyke, but euery one according to the gyfte and qualittie, whiche is deputed vnto it) and so be cōpacked, vnited, & corporated togyther in the sayd body: no doubt, but that the hole body, & euery parte therof, shall therby be made the moze p[er]fite, and the moze stronge, by reason of that naturall loue and charitie, whiche one mēb[er] so vnited in the body, hath vnto the other.

By these wordes it appereth euidently, not onely that saynt Paule accompted & nombred this said power & office of the pastozs & doctozs among the p[ro]p[er] & special gyftes of the holy goost: but also it appereth, that the same was a lymyted power & office, ordeyned specially & onely for the causes and purposes before reherfed.

Item that this power, office, & administration is necessarie to be p[re]serued here in erth for thre speciall and principall causes. Fyrst for that it is the commandement of god it shulde so be, as it appereth in sondry places of scripture. Seeconde,

ednde, for that god hath instituted and ordeined none other ordinarie meane or instrument, whereby he wol make vs parttakers of the reconciliation, whiche is by Christ, and conferre and gyue the graces of his holy spirite vnto vs, and make vs the righte inherytours of euerlastynge lyfe, there to reigne with hym for euer in glorie: but onely his worde and sacramentes. And therfore the office, and power to minisster the sayd worde and sacramentes, may in no wyse be suffered to peryshe, or to be abolsished. accorpyng to the saying of saint Paule, howe can men inuocate and call vpon the name of hym, in whome they beleue not? And howe can men beleue in him, of whom they neuer herde tell? And howe shoulde men here tell of god, onles there be some men to shewe and preache vnto them of hym: And how shall men dare take vpon them to preche? shewe of god, onles they be fyrst sent with autoritie & comission from god so to do? And therfore it is sayd by the prophete Esai, Blessed be the fete of those preachers, whiche bringe autorised & sente by god, to preache and shewe vnto vs the peace and benefites, whiche we receiue by Christe.

Rom. 10.

Isa. 52.  
Naum. 1.

Thirdly bycause the sayd power and office, or function hath annexed vnto it, assured promyses of excellent and inestimable thinges. For thereby is conferred and gyuen the holy goodse, with all his graces, and finally our iustification & euerlastynge lyfe: accorpyng to the saying of saynte Paule, where he saythe, I am not ashamed of the roume and offyce, whiche I haue gyuen vnto me by Christe, to preache his gospel. For it is the power of god, that is to say, the elect organe

Rom. 1.

## The sacrament

Of instrument ordeyned by god, and endued with  
suche vertue and efficacy: that it is able to gyue  
and minstre effectually euerlastyng lyfe vnto all  
those, that wolle beleue and obey the same.

Item that this office, this power, & autoritie,  
was comytted and gyuen by Christe and his a-  
postles, vnto certayne persones onely, that is to  
saye, vnto priestes or byshops, whome they byd  
electe, call, and admyt ther vnto, by theyr prayer,  
and imposition of theyr handes.

Seconde we thynke it conuenient, that al bis-  
hops and preachers, shall instruct & teache the  
people, comytted vnto theyr spirituall charge,  
that the sacrament of orders, may worthily be  
called a sacrament, bycause it is a holy rite or ce-  
remony instituted by Christ & his apostles in the  
newe testament, and doth consist of two partes,  
lyke as the other sacramentes of the church do,  
that is to say, of a spirituall & an inuisible grace,  
and also of an outward and a visibill signe. The  
inuisible gyfte or grace conferred in this sacra-  
ment, is nothyng els, but the power, the office,  
and the autoritie before mentioned. The visibill  
and outward signe is the prayer & imposition  
of the byshops handes vpon the person, whiche  
receyuethe the sayd gyfte or grace. And to the in-  
tent the church of Christe shoulde neuer be desti-  
tute of suche ministers, as shoulde haue & execute  
the sayd power of the keyes: it was also ordey-  
ned & commaunded by the apostles, that the same  
sacramēt shoulde be applyed & administered by the  
byshop from tyme to tyme, vnto suche other per-  
sones as had the qualites necessarily required  
ther vnto, whiche sayd qualites thapostles byd  
also

also very diligently describe, as it appereth evidently in the thyrde chapter of the first epistle of saynt Paule to Timothe, and the fyrst chapter of his epistle unto Titus. And surely this is the hole vertue & efficacie, and the cause also of the institution of this sacrament, as it is founded in the newe testament. For al be it the holy fathers of the church, which succeeded the apostles (myndyng to beautifie & orname the churche of Christe with al those thynges, whiche were comendable in the temple of the iewes) dyd deuyse, not onely certayne other ceremonies than be before rehearsed, as tonsures, calutes, vntions, & suche other obseruances, to be vsed in the ministracion of the sayd sacramēt: but dyd also institute certeyn inferior orders or degrees, as ianitors, lectors, exorcistes, accolites, & subdeacons, and deputed to euery one of those certayne offices to execute in the churche (wherin they folowed vndoubtedly the example & rites vsed in the olde testament) yet the trouth is, that in the newe testamēt there is no mention made of any degrees or distinctions in orders, but onely of deacons or ministers, and of priestes or byshops. For there is any worde spoken of any other ceremony vsed in the offering of this sacrament: but onely of prayer and the imposition of the byshops handes.

Therbydly for almoche as it is an olde heresy of the Donatistes, condemned in generall councelles, to thynke that the worde of god and his sacramentes shulde lose and be of none efficacie, strength, or vertue, whan they be ministrēd by men of puell, vicious, & fylthy lyuynge: we thynke it conuenient, that all byshops & preachers shall



## The sacrament

instrude & teache the people, committed vnto these spiritual charge, that accordeinge to the sayinge of saynt Gregory Nazianzene. Lyke as there is no difference betwene the selfe same image or figure of any thyng enpynted with a signet of golde, and with a signet made of yron or wode, or any other byler matter: euen so the worde and sacramentes of god, ministred by any euill and noughty mā, be of the same selfe vigour, strength and efficacie, as whā they be ministred by a man of excellent vertue and goodnes. The cause and reason wherof is, for that the priestes & bishops, although in the execution of theyr offyce and ministracion they do vse and exercise the power and auctoritie of god committed vnto them, and do supplie and represent his rowme and place: yet they be not the principall, nor the sufficient or efficient causers or gyuers of grace, or of any other spirituall gyfte, whiche procedeth, and is gyuen of god by his worde & his sacramentes. but god is the onely principall, sufficient, & perfecte cause of all the efficacie of his worde and sacramētes: and by his only power, grace, and benefyt, it is, that we receyue the holy goost and his graces by thoffice and ministracion of the sayd priestes or bysshops. And the sayde priestes or bysshops be but onely as his instrumentes or officers, to execute and minister with theyr handes & tongues, the outward and corporall thynges, wherby god worketh & gyueth grace accordeinge to his pacte and couenant, made with, and vnto his espouse the church. And this to be true Chrysostom affirmeth, in his. 85. Homelie vpon saynt Iohn, where he sayth in this maner, what speake I of priestes?

Chrysosto.  
Io. 85. su-  
er Ioan,

prestes: I say that neyther angel nor arcangel  
 can of his owne power gyue vs any of those  
 thynges, which he gyuen vnto vs from god, but  
 it is the father, the sonne, & the holy goste, which  
 is the effectuall cause of all those thynges. The  
 priest dothe onely put to his hande & his tongue.  
 And in this poynte saynt Ambrose also agreeth  
 with the sayd opinion of Chrysostom. For in his  
 booke De dignitate sacerdotali, he saythe these  
 wordes: The priest layeth his handes vpon vs,  
 but it is god that gyueth the grace. The priest  
 layeth vppon vs his beseechyng hande: but god  
 blesteth vs with his myghty hande. The bishop  
 consecrateth an other byshop: but it is god that  
 gyueth the dignitie. wherfoze we must alwayes  
 thynke, and beleue, that the vertue and efficacie  
 of the worde of god & his sacramētes, consist and  
 depende in and vpon the cōmaundement, ordy-  
 nance, power, & auctoritie of god onely. And that  
 neyther the merites and worthynes of the minis-  
 ters, (be they neuer of suche excellencie) do giue  
 them their auctoritie, strength, or efficacie: ney-  
 ther yet the malice or corrupt lyping of them (be  
 it neuer so yuel, onles they be open blasphemors  
 of the gospell, as the iewes & the turkes be) can  
 frustrate or take away fro the sayd worde or sa-  
 cramētes theyr sayd power, auctoritie, strength,  
 or vertue. For as Chrysostome sayth in the sayd  
 homelise, If god made not only an asse to speake,  
 but also gaue his benediction & blessing vpon the  
 iewes by Balaam that fals & wycked prophete,  
 and so wrought these spirituall graces by suche  
 vncleane & impure instrumentes, and that for the  
 loue onely, whiche he had vnto the iewes, which

Chrysosto  
 Ho. 85. su  
 per Ioan.

### The sacrament

neuer thelesse were great offenders against god: no doubtre but that god wol moche rather sende downe vnto vs his saythfull people, the graces of his holy spirite, & woll worke al other thinges necessary for vs by our priestes and byshops, all though they be neuer so euill of theyr lyuinge.

fourthely forasmuche as after the mynde of certayn doctours of the churche this hole power and auctoritie, belongyng vnto priestes and byshops, is deuided in two partes, wherof the one is called potestas ordinis, and the other is called potestas iurisdictionis. and forasmuche also as good consent & agrement hath alwaye ben in the churche, concernyng the sayd fyrst parte, & contrary, moche controuersie for this other parte of iurisdiction: we thynk it conuenient, that al byshops and preachers shall instruct and teache the people, comytted vnto theyr spirituall charge, that the iurisdiction comytted vnto priestes and byshops by the auctoritie of goddis lawe, consisteth in thre speciall poyntes.

The fyrst is to rebuke & reprehensive synne, and to excommunicate the manifest and obstinate synners, that is to saye, to separate, exclude, & repell from the comunion and perception of the sacramentes, and to reiect & cast out of the congregation and company of Christis people suche persons, as haue manifestly comitted mortal synne, and do obstinately perseuer in the same, & to abasyle & receyue them agayne. whan so euer they shall retourne vnto the churche by condigne penance. And forasmuche as suche persons as do comyt manifest & open synne, do thereby offend not onely god, but also some other of the multitude & congregacion

congregation, whiche they be of: although the sayd psons so offending publykely, do not oblitnately pfeuer in theyr synne so comytted, yet the priestes & byshops, by thauoritie of theyr sayd iurisdiction, may in some cases, vpon consideration of the crime, & qualitie of the pson so offendynge, suspende & inhibite them for a tyme from the recepyng of the sacramentes, to the intente the same may be, not only a medicine to the offenders them selues: but also an example and satisfactiō vnto those persones, whiche were before with theyr sayd manifest synnes offended.

And in this parte also two thynges be to be noted. The fyrst is that all punishment, which priestes or byshops may by the auoritie of the gospel inflite or put to any person, is by wordes onely, and not by any violence or constraint corporal. The second is, that although priestes and byshops haue the power & iurisdiction to excommunicate, as is aforesayd: yet they be not bounde so precisely by any comandemēt of god, but that they ought and may attempte, moderate, or forbear the execution of theyr sayd iurisdiction in that parte at all tymes, whan so euer they shall perceyue and thynke, that by doinge the contrary they shulde not cure or helpe thoffenders, or els gyue suche occasion of further trouble and vniquietnes in the churche, that the peace and tranquillitie therof myght thereby be impeched, troubled, or other wyse interrupted, or broken.

The seconde poynt, wherein consisteth the iurisdiction comytted vnto priestes and byshops by thauoritie of goddis lawe, is to appoyne and admytte suche persones, as (beinge nominated,

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elected, & presented vnto them to exercise the office and rourne of preaching the gospel, and of ministeringe the sacramentes, and to haue the cure of iurisdiction ouer these certayne people within this paryshe, or within this dyocese) shall be thought vnto them mete and worthy to exercise the same: and to reiecte and repell from the sayd rowme suche as they shall iudge to be vnmeet therfore. And in this parte we must knowe and vnderstande, that the sayd presentation and nomination is of mans ordynance, and apperteyneth vnto the founders & patrones, or other persons, accordyng to the lawes and ordynances of men prouided for the same. As for an example, within this realme the presentation and nomination of the byshoppyques apperteyneth vnto the kynges of this realme, & of other lesser cures and personages some vnto the kynges highnes, some vnto other noble men, some vnto byshops, and some vnto other persons, whom we call the patrones of the benefices, accordyng as it is prouyded by the order of the lawes & ordynances of this realme. And vnto the prestes or byshops belongeth by the auctoritie of the gospel, to approue and confyrme the person, whiche shall be by the kynges highnes, or the other patrons so nominated, elected, and presented vnto them to haue the cure of these certayne people, within this certayne paryshe or diocese, or els to reiecte hym, as was sayd before, from the same, for his demerites or vniworthynes. For surely the office of preaching is the chiefe and moste principall office, wher vnto prestes or byshops be called by the auctoritie of the gospel, and they be also called  
byshops



bishops or archebishops, that is to saye, super attendauntes or overseers, specially to signifie, that it is theyr offyce to oversee, to watche, and to loke diligently vpon theyr flocke, and to cause that Christis doctrine & his religion may be truly and sincerely conserued, taught, and set forth amonge christen people, accordyng to the mere & pure trouth of scripture. and that all erronypus and corrupte doctrine, and the teachers thereof maye be reiectet & corrected accordyngly.

The thyrde poynt, wherin consisteth the iurisdiction comytted vnto priestes and bishops by the auctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernyng holydayes, fastynge dayes, the maner and ceremonies to be vsed in the ministration of the sacramentes, the maner of synngynge the psalmes and spirituall hymnes (as saynt Paule calleth them) the diuersitie of degrees amonge the mynisters, and the forme & maner of theyr ornaments, and fynally concerning suche other rites ceremonies and obseruaunces, as do tende and conduce to the preseruatiō of quietnes & decent order to be had, and vsed amonge the people, whan they shall be assembled together in the temple. For sythe that scripture comaundeth, that all chrysten people shulde at certayne tymes assemble them self, and conuene togyther in some publike or open place, there to inuocate, and call vpon the name of god, there to here his wyl and his worde by our preachers, there to receyue the sacramentes, there to gyue laude and prayse to god in psalmodye, in prayers, in meditations, & in redyng. and fynally with all humilltie and reuerent ordre, to magni-

Ephe. 5.  
Collo. 3.

fic,

## The sacrament

He, extoll, and set forth the honour of god with  
 all our possible power. And for asmoche also as  
 great trouble, buquietnes, and tumulte myght  
 arysse amonge the multitude so assembled, in case  
 there were no certayne rules, ordynaunces, and  
 ceremonies prescribed vnto them, wherby they  
 shulde be conteyned in quietnes, and not suffered  
 to do every man after his owne fashion or appe-  
 tite: it belongeth vnto the iurisdiction of priestes  
 or bysshops, to make certayne rules or canons,  
 concernyng all these thynges, and for the causes  
 aforesayd. For lyke as in the gouernace of a pri-  
 uate familie, or in the gouernance of a schole, it  
 belongeth vnto the good man, or ruler of that  
 house, or the schole mayster, to prescribe the ty-  
 mes, whan his chylterne and seruauntes shall  
 worke, whan they shall rest, whā they shall lerne,  
 whan they shall praye, and suche other thynges:  
 so in the publique and open temple or church  
 it apperteyneth also vnto them, that haue the go-  
 uernance of the church, in those poyntes to de-  
 cuple and prescribe suche necessarie & conuenient  
 ceremonies and ordynaunces vnto the people,  
 for the causes aboue rehersed, as shall tende to  
 theiꝝ profyte & increase in Christis religion, and  
 shall also tende to the honour of god, and good  
 tranquillitie of the sayd people. For surely saynt  
 Paule hym selfe dyd prescribe, and make suche  
 rules vnto the Corinthians, and comāded also  
 other bisshops to do the semblable. And the holy  
 fathers of the church at the begynnynge, befoze  
 there were any christen pryncis, vpon great and  
 vrgent considerations, dyd ordeyne the celebra-  
 cyng of the sondaye, of Easter day, and certayne  
 other

1. Cor. II.

other feastes, and the fasting of lent, and also diuers other suche ceremonies in the church, where of a great part is obserued through all christendome vnto this daye. The continuall obseruation wherof was alwayes thought vnto the holy fathers very necessary: for almoche as suche traditions, and ceremonies be as a certayne necessary introduction, or learning expedient to induce and teche the people reuerently to vse them selfe in these outward worthypppyng of god, and be also (as you wolde say) certayne peynted histories, the often syght & contemplation wherof, causeth the people the better to remembre the thinges signified and represented in the same.

**F**or the better declaration of which thre pointes, two thynges be to be noted, Firste, that although the hole Jurisdiction apperteynyng (as is aforesayde) vnto priestes and byshoppes, be committed vnto the in generall wordes (as it appereth by diuers places of scripture, and specially in the .xx. chapter of thades, where thapostell sayth: Take diligent hede to your selves, and to all your hole flocke, aminges whome the holys goste hath set, ordeyned, & made you byshoppes, to rule and gouerne the church of god) Yet there is also a perticular order, fourme, and maner requisite to the due execution of the same. accordig to the saying of saynt Paule, Loke that al thynges be done in the church semely and in a decent order. Nowe this particular maner & fourme is not expressely declared, determined, or prescribed in scripture: but was and is left to be declared from tyme to tyme, and from age to age by certayne positiue rules and ordynances, to be made by the

Aq. 20.

1. Cor. 14

### The sacrament

by the ministers of the churche, with the consent of the people, before suche tyme as pryncis were christened. and after they were christened, with chauctoritie and consent of the sayd pryncis and theyr people. For lyke as chauctoritie to preache and teache, and to administer the sacramentes, although it be committed vnto priestes and bishoppes by expresse wordes of scripture, yet there is no expresse mention concernynge the particular circumstances, conuenient to be vsed in the execution of the same: Euen so is the power of iurisdiction, although the same be by generall wordes in scripture comytted vnto priestes and bishoppes, yet there is no particular mention, what fourme, order, or processe shulde be vsed in the execution of any parte therof. As for an example concernynge the sentence of excommunication, although the cognition of crimes, for the whiche the sayd sentence is to be gyuen, and the examination of the wytnes also necessarye for the trial of the crimes, and for the instruction of him, that shall gyue the sayd sentence, be committed by generall wordes of scripture vnto priestes and bishoppes: yet there is no mention made in scripture, howe the parties offendynge, or the wytnesse shall be cited and called to appere before the priestes or bishoppes. nor there is no mention made, what pcesse or payne shall be vsed agaynst them, in case any of them shall disobeye the callinge or sentence of the priest, or bishopp. nor finally there is any mention made of any other circumstance of tyme, place, or persone necessarye to be vsed in the due execution of the sayd sentence of excommunication. But all these thynges were

were afterwarde deuised and ordeyned by the church, and the ministers of the same, and by the consent of those people, whiche plesed the name of Christe. And that this is of trouthe, it appereth by suche ordinaunces, as saynt Paule hym self, and other thapostles deuised, and prescribed to be obserued in certayne churches, as well concerning the excommunicatynge of the Corinthian, and diuers other, as also concernynge, that men shulde praye bare headed, that women shulde kepe sylence, and not take vpon them to teache in the church, that two prophetes or preachers shulde not speake at one tyme in the church, but that one shulde gyue place to the other, that the almes of poore men shulde be gathered, and how and by whom, after it was gathered, it shulde be distributed, with suche other lyke thynges. And this thyng also appereth to be true, by the canons and rules, deuised & made by the bysshops and councelles, concernynge the premisses, duringe the tyme that the church was subiecte to infidel prynces, and before any pryncis were christened. Duringe all whiche tyme it is euident, what constitutions & canons they, with the consent of the people made, concernynge the premisses. In so moche that kynges & pryncis after they had ones receyued the sayth of Christe, and were baptised, consideringe the same to tende to the furtheraunce of Christis religion, dyd not onely approue the sayd canons, then made by the church, but dyd also enacte & make newe lawes of theyr owne, concerning the good order of the church: & furthermoze dyd also constrayne theyr subiectes by corporal payne & punishment to obserue the same.

I. Cor. 5.  
I. Timo. 1.  
I. Cor. 12.  
I. Cor. 14.  
I. Cor. 16.



### The sacrament

me. For it is out of all doubt, that the priestes & byshoppes neuer had any auctoritie by the gospel, to punishe any man by corporall violence: & therfore they were oftentimes moued of necessity to require christen princis to entrepone their auctoritie, and by the same to constrayne and reduce inobedient persones vnto the obedience and good order of the church. which the christe princies, as goddis ministers in that part, and for the zeale they had to the stablyshing of Christis religion, not onely dyd gladly execute: but dyd also gyue vnto priestes and byshops further power and iurisdiction in certayne other temporal and ciuile maters, lyke as by the lawes, statutes, immunities, priuiledges, and grauntes of princis made in that behalf, and by the vles also and customes of sondry realmes and regyons, it dothe manifestely appere. And therfore it was. I shall be alwayes lesfull vnto the said kinges and princies, and their successors, with the consente of their parlyamentes, to renoue and cal agayne in to their owne handes, or otherwise to restrayne all the power and iurisdiction, which was gyue and assigned vnto priestes and byshops by the lyceance, consent, sufferance, and auctoritie of the sayde kynges and princis, and not by the auctoritie of god and his gospel: whan so euer they shall haue such groundes and causes so to do, as shall be necessary, holsome, and expedient for the wele of their realmes, the repressyng of vice, & the encreace of Christis faith and religion.

The seconde thyng to be noted is, that lyke as it is the wyll and commaundement of god, that priestes and byshops shulde, in the reception of all those

those thynges, whiche appertayne vnto their iurisdiction by the auctoritie of the gospel (as is afore sayd) attempte their doinges & procedynges with all charitie and myldenes, and shulde forsee by theyr singular wysedome, that they pronouce no sentence, nor prescribe, or make any constitution or ordynance, whiche may in any wyse be prejudicial, or hurtful vnto their flocke, but such as vntoubtedly do tende as wel to the good preservation and encrease of Christis true religion, as also of christen charitie and tranquillitie to be had amonge them: euen so and in lyke maner all the people being vnder their cure, and within the limites of their sayd iurisdiction (of what estate or condition so euer they be) be also bounde by the lawe of god, and by the order & bond of charitie, humbly to obey them, and to fulfyl all their sayd preceptes & ordynances, duely & rightfully made by thautoritie of their sayd iurisdiction, specially being the same ones receyved by the common consent of the people, & authoyised by the lawes of the christen pryncis. wherein neuerthelesse one rule, or rason is necessary to be considered & observed concernynge the obediencie, whiche is required in the thyrde & last parte of the sayd iurisdiction. That is to say, forasmuch as the greatest part therof consisteth onely in outwarde ceremonies, and suche thynges as be of them selves but meane & indifferent thynges (that is to saye, neyther commaunded expressely in scripture, nor necessarily coneyned or emplyed therein, nor yet expressely repugnant or contrary therunto) surely there is no other obediencie requyred in the sayd thyrde parte, but that men may lawfully omit,

### The sacrament

6. 1.  
or do otherwyle than is prescribed by the sayd lawes & comandemētes of the priestes & bishops. so that they do it not in contempt or despyte of the sayd power and iurisdiction: but haue some good and reasonable cause so to do, and offende not, nor sclaunder not their neyghbours in theire so doing. For in these poyntes christen men must study to preserve that christen libertie: wherunto they be called & brought by Christis bloode & his doctrine. That is to say, Although men ought to repute and thynke, that the obseruation of suche thynges be expedient, & necessary for suche endes and ententes as they be made for (as holydayes were instituted, to the entent the people shulde knowe, what tyme they shuld assemble them self in the churche, there to honour god, to here and lerne the worde of god, and to receyue the sacramentes, and lykwyle fastyngdayes, to thintent the people shulde be moze sobre, & apte to prayer, and also to here & occuppe theyr hole meditation in the worde of god, and so forth in other constitutions) And although men ought to repute and thynke, that all the sayd endes & ententes be also very good, expedient, and necessary, as well for a comune order and tranquillitie to be had among the people, as also for the better instruction & indurement of the people vnto the obseruation of those thynges, wherin consisteth in dede that spirituall iustice, & that spirituall honour & seruyce, whiche god requireth of vs: yet surely men may not esteeme them, but as thynges indifferēt. and of no suche necessitie, but that men may w<sup>th</sup> causes reasonable, well ompt & leaue the same vndone, so that it be not in case of contempt or sclaunder.

This

This rule & canon men must diligently lerne. For surely the want of the knowlege herof hath ben the occasion of many great abuses, & superstitions amonges christen people. while a great parte of them regardeth & esteemeth moze the obseruation, and cōtrary concepueth moze grudge & scruple in their conscience for the trasgression of mens traditions, & such woꝝkes, as of their owne willes & elections they haue chosen and determined with them selve to do: than thobseruing oꝝ breking of goddis owne pꝛeceptes, cōmanded of his owne mouth. And that this is of trouthe, we se it by dally experiēce in diuers cōtreis of this realme, wherin many of the peple beleue surely, that they moze highly merite by absteyning from eating of an egge vppon the frydaye, and moze damnably sinne in doing the contrary, although they shuld haue good & reasonable cause so to do, and byd it without contempte of the iurisdiction oꝝ sclaun- der of theyꝝ neyghbour, than by the exercising of any of the woꝝkes of charite, cōmanded by god, oꝝ cōmyttinge of thefte, oꝝ fornication, oꝝ suche other like offences, contrary to the lawes of god.

¶ Fynally, being thus declared, not onely what is the vertue and efficacie, with the hole institut- ion, and vse of the sacrament of holy oꝝders: but also in what thynges consysteth the power and iurisdiction of priestes and bysshops, and vnto what ymittes the same is extended by thaudo- titie of the gospels, and also what is added ther- vnto by the grauntes and suffrages, oꝝ permyss- ion of kynges & pꝛincis: we thinke it cōuenient, that all bysshops & pꝛeachers shall instructe and teach the people, cōmytted vnto theyꝝ spiritual

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charge, that where as certayne men do imagyne and affirme, that Christe shoulde gyue vnto the byshop of Rome power & autoritie, not only to be heed and gohernour of al pristes and byshops in Christis church, but also to haue and occupie the hole monarchie of the worlde in his handes, and that he may therby lawfully depose kynges and princis from their realmes, dominions, and seignories, and so transference & gyue the same to suche psones as him lyketh: that is vtterly false and vntreue. For Christe neuer gaue vnto saynt Peter, or vnto any of the apostels, or thei successors, any suche autoritie. And thapostelles saynt Peter and saynte Paule do teache & commaunde, that all christen people, as well priestes and byshops, as others, shuld be obedient & subiecte vnto the princis & potentates of the world, although they were infidels. And as for the byshop of Rome, it was many hundreth yeres after Christe, befoze he coulde acquire or gette any primacie or gouernaunce aboue any other byshops, out of his prouynce in Italye. By the tyme he hath euer vsurped moze & moze. And thoughe some parte of his power was gyuen vnto hym by the consent of the emperours, kynges, & princis, and by the consent also of the clergie in general counceles assembled: yet surely he attayned the most part therof by meruaylous subtiltie and crafte, and specially by colludynge with great kynges & princis, somtime traynyng them into his deuotion, by pretence and colour of holynes & sanctimonie, and somtime cōstrayning them by force and tyranny. wherby the sayd byshops of Rome aspired & arose at lengthe vnto  
suche

. Petr. 2.  
Rom. 13.



suche greatnes in strength & auctoritie: that they presumed, and toke vpon them to be heedes, and to put lawes by their owne auctoritie, not onely vnto all other byshops within christendome, but also vnto themperours, kynges, and other the princis and lordes of the worlde, and that vnder the pretense of the auctorite comitted vnto them by the gospel. wherein the sayd byshops of Rome do not onely abuse; and peruerter the true sense & meanyng of Christis worde: but they do also cleane contrary to the vse & custome of the primitive churche, and also do manifestly violate as well the holy canons made in the churche immediately after the time of the apostels, as also the decrees & constitutions made in that behalfe, by the holy fathers of the catholyke church, assembled in the fyrst general councels. and finally they do trasgresse their owne pfeccion, made in theyr creation. for all the byshops of Rome alwayes whan they be consecrated and made byshops of that see, do make a solemne profession and vow; that they shall inuolably obserue & kepe all the ordinances, made in the eight fyrste general councels, amonge the which it is specially prouided & enacted, that al causes shalbe finished and determined within the prouynce, where the same be begon, and that by the byshops of the same prouynce. and that no bishop shall exercise any iurisdiction out of his owne diocese or prouynce. and byners suche other canons were than made and confirmed by the said councels, to represser & take away out of the churche, all suche primacie & iurisdiction ouer kynges and byshops, as the byshops of Rome pretende nowe to haue ouer the same.

## The sacrament

Scilium  
ertū Car  
naginēle  
ap. 26.  
Gregori⁹  
b. 4. epis  
olarū in  
ictiōe. 13.  
pist. 23.

same. And we fynde, that dyuers good fathers  
bysshops of Rome dyd greatly reproue, yea & ab-  
hoire (as a thyng cleane contrary to the gospell,  
and the decrees of the churche, that any byshop  
of Rome, or els where, shuld presume, vsurpe, or  
take vpon hym the title & name of the vniuersal  
bysshop, or of the heed of all priestes, or of the  
hyghest priest, or any suche lyke title. For confir-  
mation wherof, it is out of al doubt, that there  
is no mention made, neither in scripture, neither  
in the wytinges of any autentickal doctour, or  
auctour of the church, being within the tyme of  
the apostels: that Christe dyd euer make or in-  
stitute any distinction or difference to be in the p-  
eminence of power, order, or iurisdiction betwene  
the apostels them selfe, or betwene the byshops  
them selfe: but that they were al equal in power  
order auctoritie and iurisdiction. And that there  
is now, and sith the tyme of thapostels any such  
diuersitie, or difference amonge the byshops: it  
was deuyfed by the auncient fathers of the pri-  
mitiue church, for the conseruation of good or-  
der, and vnitie of the catholike church. and that  
eyther by the consent & auctorite, or els at the lest  
by the pmission & sufferance of the princis & ciuyle  
powers for the tyme rulyng. For the sayde fa-  
thers, considerpng the great & infinite multitude  
of christen men, so largely encreased throughe the  
woyde, & takpng examples of the olde testamēt:  
thought it expediet to make an order of degrees,  
to be amonge byshops, & spirituall gouernours of  
the church, & so ordeyned some to be patriarches,  
some to be primate, some to be metropolitanes,  
some to be archebysshops, some to be byshops.

And

And to them dyd limite fenerally, not only theſe certeyn dioceses or prouinces, wherein they ſhuld exerciſe their power, and not excede the ſame: but alſo certeyn boundes and limittes of their iuriſdictiō and power. In ſo moche, that where as in the tyme of thapoſtles it was lauful indifferētly to al byſhops (certeyn of them aſſemblyng them ſelf together) to conſtitute and conſecrate other byſhops: the ſayd fathers reſtrayned the ſayde power, and reſerued the ſame in ſuche wiſe, that without the cōſent, & auctoritie of the metropolitane or archbiſhop, no biſhop ſhuld be conſecrated within any prouince. & lyke wyſe in other caſes theſe powers were alſo reſtrayned for ſuche cauſes, as were then thought vnto them conuenient. whiche differences the ſayde holy fathers thought neceſſary to enacte, & eſtablyſhe by their decrees and conſtitutions, not for that any ſuch differences were preſcribed or eſtablyſhed in the goſpel, or mencioned in any canonical wytynges of thapoſtles, or teſtyfied by any eccleſiaſticall wytter within thopoſtles tyme: but to thentent that therby contention, ſtriſe, variance, & ſciſmes or diuiſion, ſhuld be auoyded, & the church ſhulde be preſerued in good order, and con corde.

And for the better confirmatiō of this part, we think it alſo cōueniēt, that al biſhops & prechers ſhal iſtruct & teche the peple, cōmitted vnto theſe ſpūal charge, that Chriſt dyd by expreſſe wordes prohibite, that none of his apoſtles, or any of theſe ſucceſſors ſhuld vnder the pretenſe of the auctoritie giuen vnto them by Chriſt, take vpon them th auctorite of the ſwerd, that is to ſay, the aucto rite of kiges, or of any ciuile power i this world.

### The sacrament

pea of any auctoritie to make lawes or ordina-  
ces, in causes apperteyning vnto ciuile powers.  
Trough it is, that prestes & byshops may execute  
all suche temporall power and iurisdiction, as is  
comitted vnto them, by the ordynance & auctori-  
tie of kynges, or other ciuile powers, and by the  
consent of the people (as officers & ministers vn-  
der the sayd kynges & powers) so long, as it shal  
please the sayd kynges and people to permit and  
suffre them soo to vse and execute the same. Not  
withstandynge, if any bylshop, of what estate or  
dignitie so euer he be, be he bylshop of Rome, or  
of any other citie, pryncce, or diocese, do presume,  
or take vpon hym auctoritie or iurisdiction, in  
causes or matters, whiche apteyne vnto kynges  
and the ciuile powers, & theyr courtes, and will  
maynteine or thinke, that he may so do by thau-  
toritie of Christe and his gospell, althoughe the  
kynges & princis wolde not permyt & suffre hym  
so to do: No doubt that bylshop is not worthy  
to be called a bylshop, but rather a tyranne, & an  
vsurper of other mens ryghtes, contrarie to the  
lawes of god, and is worthy to be reputed none  
otherwise, than he that gothe aboute to subuert  
the kyngdome of Christe. For the kyngedome of  
Christe in his church is a spirituall & not a car-  
nall kyngdome of the worlde, that is to say, the  
very kyngdom, that Christ by him self, or by his  
apostles & disciples soughte here in this worlde,  
was to byyng all nations from the carnal kyng-  
dome of the pryncce of darknes, vnto the light of  
his spirituall kyngedome: and so to reigne hym  
self in the hartes of people by grace, fayth, hope,  
and charitie. And therfore, sith Christ did neuer  
se he

seke nor exercise any worldly kyngdom or domynion in this worlde, but rather refusynge & fleynge from the same, did leaue the said worldly gouernance of kyngdomes, realmes, and nations, to be gouerned by princis & potentates (in lyke maner as he dyd fynde them) and comaunded also his apostles and disciples to doo the semblable, as it was sayd before: what so ener priest or bishoppe wyl arrogate or presume vpon hym any suche auctoritie, and woll pretende the auctorite of the gospell for his defence therein, he doth nothing els, but (in maner as you wold say) crowne thē Christe agayne with a crowne of thorne, & tradureth and byngeth hym forth agayne with his mantell of purple vpon his backe, to be mocked and scorned of the worlde, as the ieiues dyd, to theyr owne damnation.

Whoeuer the trouth is, that god constituted and ordeyned thā auctoritie of christen kinges and princis, to be the moste hygh and supreme aboue al other powers and offices in the regiment and gouernaunce of his people: And comytted vnto them, as vnto the chiefe heades of theyr comon welthes, the cure and oversight of al the people, whiche be within theyr realmes and dominions, without any exception. And vnto them of ryght, and by goddis commaundement belongeth, not onely to prohibite vnlawful violence, to correcte offenders by corporal deth, or other punishment, to conserue morall honestie amonge theyr subiectes, accordyng to the lawes of theyr realmes, to defend iustice, and to procure the publike weale, and the comen peace & tranquillitie in outwarde and earthly thynges: but specially & principally to

D S

defende



## The sacrament

defende the sayth of *Chyſte* and his religion, to  
 coſerue & maynteyne the true doctrine of *Chyſt*,  
 and al ſuche as be true preachers & ſetters forth  
 therof, and to abolyſhe all abuſes, heresſies, and  
 idolatries, whiche be brought in, by heretiques &  
 yuell preachers, and to punyſhe with corporall  
 paynes ſuche as of malice be occasioners of the  
 ſame. and ſynally to ouerſe, & cauſe that the ſayd  
 prieſtes & byſhops do execute theyr ſayd power,  
 office, and iuriſdiction truly, ſaythfully, & accor-  
 dyng in all poyntes as it was gyuen & comytted  
 vnto them by *Chyſte* & his apoſtles. whiche not  
 withſtandynge we may not thynke, that it dothe  
 apperteyne vnto thoſe of kynges & princis, to  
 preache & teche, to adminiſtre the ſacrametes, to  
 abſoyle, to excommunicate, & ſuch other thynges,  
 belongynge to thoſe office & admyniſtration of byſ-  
 hops and prieſtes: but we muſt thynke & beleue,  
 that god hath conſtituted & made chriſten kinges  
 and princis, to be as the chiefe heades & ouerlo-  
 hers ouer the ſayd prieſtes and byſhops, to cauſe  
 them to adminiſter theyr office & power comitted  
 vnto them, purely, and ſincerely. and in caſe they  
 ſhall be negligent in any parte therof, to cauſe  
 theym to ſupply and repayre the ſame agayne.  
 And god hath alſo comaunded the ſayd prieſtes  
 and byſhops, to obey with al humblenes & reue-  
 rence, all the lawes made by the ſayd princis, be-  
 ſynge not contrary to the lawes of god, what ſo  
 euer they be: and that not onely propter irā, but  
 alſo propter conſcientiam. wherby it appereth  
 well, that this pretended monarchie of the byſhop  
 of Rome is not founded vpon the goſpell, but it  
 is repugnant ther vnto. And therfore it apper-  
 teyneth

Rom. 13.

teynerth vnto chryſten kinges and pꝛinces, for the diſcharge of theyꝝ office & duetie towardeſ god, to endeouour them ſelfe, to refoꝛme & reduce the ſame ageyne vnto the olde lymittes and pꝛiſtine ſtate of that power & iuriſdiction, whiche was gyuen vnto them by Chꝛiſt, and vſed in the pꝛiſtitue church. For it is out of all doubt, that Chꝛiſtis faith was than moſt firme & pure, and the ſcriptures of god were than beſt vnderſtanded, and vertue dyd than moſt habouſe & excell. And therfoꝛe it muſte nedes folowe, that the cuſtomes & oꝛdinances than vſed and made, muſte nedes be moze confoꝛme & agreeable vnto the true doctrine of Chꝛiſte, and moze conducinge to the ediſieng & benefite of the church of Chꝛiſt, than any cuſtomes oꝛ lawes vſed oꝛ made ſythe that tyme. And therfoꝛe where as the kynges mooste royall maieſtie, conſideringe of his moſt excellēt wyſedom, not only the notable decay of Chꝛiſtis true & perſite religion amonges vs, but alſo the intollerable thraldome, captiuitie, and bondage, with the infinite damages & pꝛejudices, whiche we & other his ſubiectes cōtinually ſuſtained, by reaſon of that long vſurped and abuſed power, which the biſhops of Rome were wont to exerce here in this realme, hath nowe of his moſte godly diſpoſition, and by the conſent of his nobleſ ſpirituall and tempoꝛal, and by thauoꝛitts of the hole parliament determined, no longer to ſuffre the biſhop of Rome, to execute any parte of his iuriſdiction here within this realme, but clerely to deliuer vs from the ſame, & reſtoꝛe vs agayne to our olde libertie: Surely we haue great & cauſe moſt ioyfully and thankfully to embrace  
and

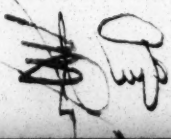
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and accept the same, considering that therby no pzeiudice is done to goddis worde, or his ordynances. For as we haue shewed and declared before, it was by princis & mens ordinance & sufferances only, that the byshop of Rome exercised any such iurisdiction within this realme, and not by any auctoritie giuen vnto hym by Christ. And as for the byshop of Rome, he can not pretende hym selfe no more to be greued or iniured therewith, than the kynges Chancellour, or any other his officers myght worthily thinke, that the kynges highnes shulde doo hym wronge, in case he shulde vppon good causes remoue him from his sayd roome & office, and comyt it vnto an other. And as for vs & other the kynges saythfull subiectes, we shall vndoubtedly receyue & haue thereby syngular welthe and comoditie, as wel spirytually, to the edifying of our soules, as corporally, to the encrease of our substance and ryches. The whiche, howe moch was enpayred and decayed continually from tyme to tyme, by the great exactions of the byshops of Rome, and suche treasure as went yere by yere out of this realme to his coffers, for annates and exemptions, dispensations, pardons, and suche other vnprofitable thinges, or rather very trifles: we doubt not, but al men endued with any wyl & zeale to the welth of this our countrey, do right well perceyue & vnderstande.

## THE SACRAMENT OF extreme unction.

**A**S TOVCHYNG the sacrament of extreme unction, we thinke it conuenient, that all byshops and preachers shall instruct

Teache and teach the people, committed vnto these  
 spiritual charge, first how that the. xii. apostles,  
 being sent out by Christe, and commaunded to go  
 two & two into the worlde to preache his worde,  
 amōges other miracles, whiche they wrought by  
 the power of god, they cured also, & restored ma-  
 ny sycke men vnto helthe, anoynting them with  
 oyle. ¶ Secōde that although it be not expres-  
 sed in scripture, that the sayd apostles had than  
 any newe cōmandemēt of Christ, to anoynt such  
 as they had healed with oyle: yet forasmuche as  
 the holy apostle saynt James, endewed with the  
 holy spirite of Christe, prescribed a certayne rule  
 of doctrine, and gaue in maner a cōmandement,  
 that whan so euer any person shulde fortune to  
 fall sycke, he shuld call or sende for the priestes or  
 auncientes of the churche, & cause them to praye  
 ouer hym, anoynting hym with oyle in the name  
 of our lord, and further added herevnto, as an  
 assured promyse, that by the sayd prayer of the  
 priestes, and the sycke pson, made in ryght sayth  
 and confidence in god, the sycke man shuld be re-  
 stored vnto his helth, and god shulde set hym on  
 fote agayne, and if he were in synne, his synnes  
 shulde be forgyuen hym: it shall therfore be very  
 necessary & expedient, that al true christen people  
 do vse and obserue this maner of annoylyng of  
 sycke persones, with due reuerence & honour, as  
 it is prescribed by the holy apostle saynt James.  
 ¶ That is to say, whan so euer any pson amonges  
 vs shall fall into any daungerous syckenes, let  
 hym call the priestes of the churche, with other  
 good & auncient christen people, and let them go  
 vnto the sycke person, and there, not onely com-  
 forte



## The sacrament of

forte hym corporally, but also gyue hym goodly instructions, and exhortations to lament and be sorry for his synnes, to perseuer in the right faith of Christ and charitie towards his neighbour, to beare & susteyne patiently the grefes & paynes of his maladye for goddis sake, repurginge the same as the manyfest token of the loue & fauour of god towards hym, to contemne the worlde, and to desyre to reigne with Christ in heuen, and suche other thynges. whiche done, then let the priestes & the company there assembled, and the sycke man hym selfe also (as his syckenes wyll suffre hym) praye vnto god with full hope & confidence, as well for the remission of his synnes, as for the recouerye of his helthe, (if it shall so stande with goddis pleasure) let the priestes anoynt the sycke man, accoꝛdyng to the teachyng of saynt James, and no doubt the feruent and saythfull prayer of the priestes, and other psons aforesayd, toynd with the due contricion & faith of the sycke pson, shall obteyne of almyghty god al thynges, whiche shall seme vnto god necessary for the helth & comfoꝛte as well of the soule as of the bodyly syckenes of the sayd persone.

Chyrdely, howe that the holy fathers of the churche, considering this place of saint James, & the maner also of anoyntyng of sicke men, vsed by the apostles, (as was afoze sayd) thought it conuenient to institute & ordeyn, that this maner of anoylyng of sycke men, prescribed by saynt James, shulde be obserued contynnally in the churche of Christe, as a very godly and holsome medycyne, or remedye to alleuiate and mitigate the diseases & maladies, as wel of the soule as of the

Iaco. 5.



the body of chriſten men. And to the intent the ſame ſhulde be had in moze honour & veneration, the ſayd holy fathers willed and taught, that all chriſten men ſhulde repute and accompt the ſayd maner of anoylyng among thother ſacramentes of the churche, forasmoche as it is a viſible ſigne of an inuiſible grace. wherof the viſible ſigne is the anoylyng with oyle in the name of god. whiche oyle (for the naturall properties belongynge vnto the ſame) is a very cōueniēt thing to ſignifie & figure the greate mercy & grace of god, & the ſpiritual lyght, loye, comforte, & gladnes, whiche god poureth out vpon al faythful people, calling vpon hym, by the inwarde vnction of the holy gooſt. And the grace conferred in this ſacramēt, is the reliefe, & recouerie of the diſeaſe & ſickenes, wherewith the ſycke perſon is than diſeaſed and troubled, and alſo the remiſſion of his ſynnes, if he be then in ſynne. This grace we be aſſured to opteyne by the vertue & efficacy of the faythful & feruēt prayer, vſed in the miniſtration of this ſacrament of anoylyng, accordyng to the ſaying of ſaynt James before rehearſed, and alſo accordyng to the ſondry promiſes, made by Chriſt vnto the faythfull prayer of his churche, as when Chriſte ſayth, what ſo ener ye ſhall aſke and praye my father to gyue vnto you in my name, it ſhall be graunted vnto you. For the better vnderſtandyng wherof, two thynges be here ſpecially to be noted. The fyrſt is, that ſaynt James calleth here the prayer to be vſed in the tyme of this inunction, the prayer of faith, wherby he meaneth, that this prayer ought to be made in that ryght ſayth, truſte, and confidence: whiche we oughe to haue

Matt. 7.  
Marc. 11.

## The sacrament

Matt. 26.

Iaco. 5.

to haue in god to obteyne the effecte of our petitions, made in the ministration of this sacrament, and that it ought to conteyne nothing, but that shall stande with the pleasure, the honours, & glory of god, and that whan we directe our prayers vnto god for any bodily helthe or reliefe, or for any other temporall commoditie: we ought alwayes to tempe our sayd prayer with this condition, that is to saye, if it shall so stande with goddis wyll & his pleasure. And that we ought to say, as Christe sayd in his prayer vnto his father. Father if it shall please the: I am content to dye and suffre this shamefull and cruell dethe of the crosse. Thy wyll be fulfilled herein, let not my wyll and desyre be folowed, but let thy wyll and disposition be fulfilled, wher vnto I holly comyt my selfe. ¶ The seconde thyng to be noted is, that to the attaynyng of the sayd grace, conferred in this sacrament of extreme vnction, it is expedient also, that the sycke persone hym selfe shall knowlege his offences towardes god and his neighbour, and aske forgiuene of them for the same, and lykewise forgyue all them that haue offended hym in worde or dede, and so beinge in perfyte lone and charitie, to praye hym selfe (as he may) with faythfull harte and full hope and confidence in god for the remission of his synnes, and restorvng vnto his bodily helth, if it shall so stande with goddis pleasure. And therfore the said apostle addeth immediately vnto this place, these wordes folowynge. Confesse your faultes and offences, whiche ye haue trespassed one to an other, and be you redy and glad to forgyue the same for goddis sake, and to aske for

conuenient the one of the other: and to being reconciled, praye eche for other: and than you shall attayne perfect helthe of all your infirmities, as well spiritual as corporall. For if you be so affected in harte, and vnitied and knytte the one to the other in perfect charitie: no doubt ye be iustified in the syght of god, and without doubt your prayer shall be herde and accepted of god. For surely the prayer of the man iustified is of merueylous vertue & efficacie in the acceptation of god, as it appereth by the example of Elias the prophete. who although he were but a man, and subiect to affections as other men be: yet by cause he was a iuste man, whan he prayed to god, that neyther rayne nor dewe shuld descende vpon the lande of Israel from heuen by the space of thre yeres and sixe monethes, god graunted his prayer, and wolde not suffer that any rayne or dewe shulde fall vpon the sayd lande by the sayd space. wherby arose an extreme derthe and famine amonges them of that countrey. And afterward whan the sayd Elias prayed agayne to god, to sende rayne and moyllure vpon the sayd lande: God lykewyse herde his prayer, and sent downe rayne plentifully vpon the erthe, and so the erthe brought forth all kyndes of fruytes as gayne, in lyke maner as it was wonte to do before, to the great comforte of the people.

Finally we thynke it conuenient, that all bylschoppes and preachers shall instruct and teache the people, committed to theyr spiritual charge, first, that no man ought to thynke, that by the recepyng of this sacrament of anoynte, the synne mannes selfe shall be made moxter: but rather

3.Reg.17  
Luca. 4.

### The sacrament of

ther that the same shall be prolonged thereby. consideringe the same is instituted, for recouerie of helthe bothe of the soule & body. Seconde, that it is an euill custome to differre the administration of this sacrament, vnto suche tyme, as the sycke persons be brought by sykkenes vnto extreme peryll and ioperdie of lyfe, and be in maner in dyspayre to lyue any lenger. Thyrde, that it is lawfull & expedient to administer this sayd sacrament vnto euery good chrissten man, in the maner and fourme befoze rehersted: so ofte and whan so euer any great, and peryllous sykkenes, and maladye shall fortune vnto theym. For the trouthe is, that the holy fathers of the church dyd neyther call this sacrament, the extreme unction (that is to saye, the last unction) bycause it shulde be ministred last and after all other sacramentes, neyther yet they dyd ordeyne, that the same shulde be ministred onely, whan sycke men shulde be brought vnto the extreme panges of deth: but they dyd call it by the sayd name of extreme unction, bycause it is the last in respecte of the other inunctions, whiche be ministred befoze in the other sacramentes of baptisme and confirmation (In bothe whiche sacramentes, chrissten men be also annoynted and annoynted.) And the trouthe is also, that the sacrament of the Altare, being duely receyued, is the very spirituall fode, and the very necessarye sustentation, comfozte, and preservation of all chrissten men in all dangerous passages and aduentures. And therfore it is expedient, that the sayd sacrament of the altare shulde be receyued after this annoyntinge, done in the tyme of sykkenes. For surely the recey-

repying of the body of our sauour Iesu Christ, is the very perfection, not onely of this, but also of all the other sacramentes.

And, as vnto the ordynaunce of the holpe fathers, concernynge the tyme, whan this sacrament of extreme vnction shulde be ministered and receyued: it is out of all doubte, that they wylled and ordeyned, that the same shulde be obserued, accordynge to the institution of the apostle saynt James. whiche was, that it shuld be ministered and receyued, so ofte and whan so euer any man shulde fortune to be sycke of any dangerous syknes. and also at suche tyme as the sicke man hym selfe were of perfit remembrance, iudgement, discretion, and knowledge, in suche thynges as do appertayne vnto the professyon and office of a good chrystien mā. For (as it was said befoze) saynt James requirerth suche iudgement, suche spirituall affections, and motions, and also suche desyre, and deuotion to be in the sycke man: that he hym selfe in the tyme of his anoylyng, shuld not onely hartely, faithfully, deuoutely, and religiously prayse god, and thanke god for his visitation, and punishment: but also puttyng his hole confidence and trust in god, and so comyttynge him selfe holly into his handes and mercy, shulde inuocate and calle vpon hym for the remission of his synnes, and recouerie of his helth, and finally shuld declare his charitie, in forguyng, and askyng of forgynenes for all offences committed by hym agaynst his neyghbour, or by his neyghbour agaynst hym.

Thus beinge declared the vertue and efficacy of all the seuen sacramentes, we thinke it conuenient,



### The sacrament of extreme vñction.

niente, that all byſſhops and preachers ſhall in-  
ſtrude and teache the people, committed to their  
ſpirituall charge, that although the ſacramentes  
of Matrimony, of Confirmation, of holy Or-  
ders, and of Extreme vñction, haue ben of long  
tyme paſt receiued, and approued by the comūne  
conſente of the catholyque church, to haue the  
name and dignitie of ſacramentes, as in tere they  
be well worthy to haue (ſoſymuche as they be  
holy & godly ſignes, wherby, and by the prayer  
of the miniſter, be not only ſigniſied, and repre-  
ſented: but alſo giuen and conferred ſome cer-  
tayne and ſpeciall gyftes of the holy gooſte, ne-  
ceſſary for chriſten menne to haue for one godly  
purpoſe or other, like as it hath ben befoze decla-  
red) yet there is a difference in dygnitie and ne-  
ceſſitie betwene them and the other thye ſacra-  
mentes, that is to ſay, the ſacramentes of Bap-  
tiſme, of Penance, and of the Eſtare, and that  
for diuers cauſes. fyrſt bycauſe theſe thye ſacra-  
mentes be inſtituted of Chyiſt, to be as certayne  
inſtrumentes or remedies neceſſarye for our ſal-  
uation, and thattepynyng of euerlaſtynge lyfe.  
Seconde, bycauſe they be alſo commaunded by  
Chyiſte to be miniſtered and receiued in their out-  
ward viſible ſignes. Thirde, bycauſe they haue  
annexed and conſoynd vnto their ſayde viſible  
ſignes ſuche ſpirituall graces, as wherby our  
ſynnes be remytted and forgiuen: and we be p-  
fitely renewed, regenerated, purſified, iuſtified,  
and made the veray members of Chyiſtis myſti-  
call body, ſo ofte as we worthily, and duely re-  
ceyue the ſame.

Here

# HERE FOLLOVETH THE

thirde parte of this treatise, con-  
teynynge the exposition of the  
claracion of the tenne com-  
maundementes.

The tenne cōmaundementes.



HOV SHALT thou have none  
other goddis, but me.

Thou shalt not make to thy self  
any graven thyng, be any limpa-  
litude of any thyng, that is in  
heaven above, or in erth benethe,  
nor in the water under the erth,

thou shalt not bowe downe to them, ne wor-  
shippe them.

Thou shalt not take the name of the lord god  
in vayne.

Remember that thou do sanctifie, and kepe holy  
thy Sabbot day.

Honour thy father and mother.

Thou shalt not kille.

Thou shalt not committe adultery.

Thou shalt not steale.

Thou shalt not beare false wytnes agaynst thy  
neighbour.

Thou shalt not despise thy neighbours house,  
his wyfe, his servaunt, his mayde, his oxe, his  
asse, ne any other thing that is his.

The exposition of the first cōmaundement.

THE FIRST cōmaundement, lyke as it  
is fyrst in order, so it is the most chief and  
principall among all the other p̄ceptes.

## The exposition of

For in this first comādemēt god requirēth of vs those thinges, in the which cōsisteth his chief and principall worshyp and honour, that is to say, p̄fite sayth, sure hope, & vnfeyned loue, and d̄ede of god. And therfore as concernyng this comādemēt, we thinke it conuenient, that al byshops and prechers shal instruct and teach the people, com̄mytted vnto their spirituall charge, f̄yste that to haue god, is not to haue hym, as we haue other outward thingis, as clothis vpon our backe, or treasure in our chēstes, nor also to name hym with our mouth, or to worshyp hym with kneeyng, or suche other gestures: But to haue hym our god, is to conceyue hym in oure hartes, to t̄ene fast & surely vnto hym with hart and mynde, to put al our trust and confidence in hym, to set all our thought and care vpon hym, and to hangē holly of hym, takyng hym to be infinitely good and mercyfull vnto vs.

Secōde that god comādemeth vs thus to do vnto hym onely, & to no creature, nor to no false and fayned god. For as a kynd and louyng man can not be content, that his wyfe shuld take any other husbāde: so can not our moste kynde and most louyng god, and creatour be pleased, if we shulde forsake hym, and take any other fayned goddis. And surely he is more p̄sente with vs, and more redy to shewe vs all kyndnes & goodness, than any creature is or can be. And all redy of his gyfte we haue all that we haue, meate, d̄ynke, clothe, reason, wytte, vnderstandyng, discretion, and all good thinges, that we haue, porteynyng both to the soule and the body. And therfore he can not beare so moche vngreatitude and

and vnhydenes at our handes, that we shulde forsake hym, or elles fixe our sayth and truste in any other thynges besydes hym.

Thyrdly that by this p̄cepte god cōmaun-  
deth vs, not onely to trust thus in hym: but also to gyue hym the hole loue of our hartes aboue al worldly thynges, yea and aboue our selves. So that we maye not loue our selves, nor any other thyng, but for hym, accordyng as Moyses saith in the boke of Deuteronomie, Thy lordē god is one god, & thou shalt loue hym with al thy hart, and with all thy lyfe, and with all thy mynde, and with all thy strengthe and power. And this loue muste byp̄nge with it a feare, that euen for veray pure loue we ought to be moche abashed and afrayde, to breake the least of his cōmaundementes: Lyke as the chylde the more he loneth his father, the more he is lothe and afrayde to displease hym in any maner of case.

Fourthly, that all they offende agaynste this cōmaundemet, whiche set theyr hartes & myndes vpon any worldly thyng aboue god. For what so euer we loue aboue god, so that we sette our myndes vpon it, more than we do vpon god, or for it we woll offende god: truely that we make our god. For as saynt Paule sayth, The coue-  
touse man maketh his goodes, his god, and the  
gluttonous man maketh his bely his god. For  
the one setteth his minde more vpon his goodes,  
the other more vpon his bely: than they do vpon  
god, and so; them they woll not stycke to offend  
god. and all these breake this cōmaundement.

Item that al they, which haue more confidēce in the creatures of god, thā in god: do also make

¶.iii.

the

*Sarit*

Deut. 6.

Collo. 3.  
Philip. 3.

The exposition of

the creatures of god, they: god. And howe gre-  
uouſely god is offended therwith we finde in the  
booke of Paralipomenon, where it is wytten,  
That whan Aza kyng of Iuda beinge ſore con-  
ſtrayned by Baala kyng of Iſrael, ſent for helpe  
to Benadad kyng of Siria, & gaue to hym great  
treasure, for to allure hym to his aide: Our lord  
ſent the prophete Ananie to Aza the kyng of Ju-  
da, who ſayd vnto hym in this maner, Bycauſe  
thou haſt truſted in the kyng of Siria, and not  
in thy lord god: therfore thoſe of the kyng of Si-  
ria, are eſcaped from thy handes. were not they  
of Ethiopia and Libia of farre greater power,  
bothe in chariottes and hoſtmen, and in nombre  
or multitude, whiche was innumerable: And yet  
our lord, as longe as thou dyddeſt put thy truſt  
in him: dyd yelde them into thy handes. The eyes  
of god do beholde all the worlde, and doo gyue  
ſtrength to them that truſt in hym with all theyr  
harte. In whiche wordes it dothe appere, that it  
is layde to Aza his charge, that he dyd not beleue  
in our lord, bycauſe he had moze truſt in Benad-  
dad an hethen prince, than in our lord. It is no-  
ted alſo in the ſame chapter, That where as Aza  
afterwarde had very great paine in his feete, he  
ſought not to our lord for remedye of his ſayde  
disease: but truſted moze in the arte and remedye  
of philike. wherby we may lerne, that it is one  
great parte of perſp̄te beleſe in our lord god, to  
put our truſt and confidence moſt principally,  
and aboue all other, in hym. wherfore they that  
do otherwyſe, tranſgreſſe this commandement,  
and make to them other goddis.

Item that all they tranſgreſſe this comāde-  
ment,



ment, whiche epyther so moche presume vpon the mercy of god, that they feare not his iustice, and by reason thereof do styll continue in theyr sinne: or elles so moche feare his iustice, that they haue no truste in his mercy, and by reason thereof fall into desperation. For bothe these wayes they make hym no god, takyng from hym epyther iustice or mercy, without which he can not be god. And so do they, that by superstition repute some dayes good, some dysmale, or infortunate: or thynke it a thyng vnlucky to mete in a morning with certayne kynde of beastes, or with men of certayne professions. For such superstitious folke infame the creatures of god.

Item that they be of the same sorte, which by lottes, astrologie, diuination, chattering of byrdes, physiognomye, and loking of mens handes, or other vnlawfull & superstitious craftes, take vpon them certaynly to tell, determyne, & iudge befoze hand of mens actes & fortunes, whiche be to come afterward. For what do they but make them selves goddis in this behalfe, as the pphete Esai sayeth. Tell vs afoze, what shall come, and we shall say that you be goddis.

Esai. 41.

Item that all they, which by charmes & witchcraftes do vse any prescribed letters, sygnes, or charactes, wordes, blessinges, rodde, cristal stones, sceptres, swordes, measures, hangynge of saynt Iohāns gospel, or any other thyng about theyr neckes, or any other parte of theyr bodies, or any other suche vayne obseruation: trustynge therby to continue longe lyfe, to dyscure awaye sykkenes, or preserue them from sickenes, fyres, water, or any other peryll, other wyse than phy-

The exposition of

like or surgery dothe allowe, do also offende agaynst this commaundement.

But moſte greuouſly of al, and aboue al other they do offende agaynst this commaundement, whiche profeſſe Chriſte, & contrary to theyr profeſſion, made in theyr baptiſme, do make ſecrete pactes or couenauntes with the dyuel, or do uſe any maner conſuration, or reſpyng vp of diuels for treaſure, or any other thyng hydde or loſt, or for any other maner of cauſe, what ſo euer it be. For al ſuche comit ſo high offence & reaſon to god, that there can be no greater. For they yelde the honour due vnto god, to the dyuell, goddis enemy. And not onely al ſuche as uſe charmes, wythceractes, and conſurations, traſgreſſe this high & chiefe commaundement: but alſo all thoſe, that ſeke & reſorte vnto them for any counsell or remedy, according to the ſaying of god, whan he ſayd, Let no man aſke counsell of them that vſe falſe diuinations, or ſuch as take hede to dreames, or chattering of bydes. Let there be no wytche, or enchaunter amonge you; nor any that aſketh counsell of them, that haue ſpirites, nor of ſothſayers, nor that ſeke the trouth of them that be deed. for god abhorreth al theſe thynges.

Deut. 18.

The expoſition of the ſeconde  
commaundement.

**T**HE SECONDE comādemēt Moyses declareth at good lengthe in the booke of Deuteronomye, where he ſpeaketh in this maner. In the day, whan our lord ſpake to you in Wyeb from the myddes of the fyre, you herde the voyce & the ſounde of his wordes, but you

you sawe no forme or similitude: lest peradventure you shulde haue ben therby deceyued, and shuld haue made to your selfe an engraued similitude, or image of man or womā, or a similitude of any maner beast vpon erth, or of foule vnder heuē, or of any beast that creepeth vpon the erth, or of fishis that tary in the water vnder the erth. and lest peradventure lystynge bp your eien to heuen, and there seing the sonne, & the mone, and the sterres of heuen, you shulde bp error be deceyued, and bowe downe to them, and worshyp them, whiche the lord hath created to serue all people vnder heuen.

By these wordes we be vetterly forbydden to make, or to haue any similitude or image, to the intent to bowe downe to it, or to worshyp it. And therefore we thinke it cōuenient, that al bishops & preachers shal instruct & teache the people, comitted to their spirituall charge. Firste, that god in his substance can not by any similitude or image be represented, or exprelled. For no wytte ne vnderstandyng can comprehend his substance. And that the fathers of the churche, considering the dulnesse of mans wytt, and partly yelding to the custome of gentilitie (which before their cōming vnto the faith of Christ had certayne representations of their fals goddis, suffred the picture or similitude of the fader of heuē to be had & set vp in churches: not that he is any such thing, as we in that image do behold (for he is no corporal nor bodily substance) but only to put vs in remembrance, that there is a fader in heuē, & that he is a distinct persone from the sonne, & the holy goost. whiche thyng neuertheless, if the cōmon people wolde

dewely

## The exposition of

deuoly conceiue of the heuenly father withoute any bodily representation: it were moze seemely for christen people to be without all such images of the father, than to haue any of them.

Seconde, that although all images, be they engrauen, peynted, or wrought in arrais, or in any other wyse made, be so prohibited, that they may neyther be bowed downe vnto, ne worshypped, (forasmuche as they be the workes of mannes hande onely) yet they be not so prohibyted, but that they may be had and set vp in churchis, so it be for none other purpose, but onely to thintent, that we (in beholdyng and lokyng vpon them, as in certayne bookes, and seinge represented in them the manyfold examples of vertues, whiche were in the sayntes, represented by the said images) may the rather be prouoked, kendled, and syred, to yelde thankes to our lord, and to prayse hym in his sayde sayntes, and to remembre & lament our synnes and offences, and to praye god that we may haue grace to folow their goodnes and holy lyuynge. As for an example: The image of our sauour, as an open booke, hangeth on the crosse in the roode, or is peynted in clothes, wallis, or wyndowes, to the intent that belyde therexamples of vertues, whiche we may lerne at Christ: we may be also many wayes prouoked to remembre his peynfull and cruell passyon, and also to consider our selues, whan we behold the sayd image, and to condemne and abhorre our synne, whiche was the cause of his so cruell deeth, and thereby to profess, that we woll no moze synne. And furthermoze consideryng what hygh charite was in hym, that wolde dye for vs his enemies, and what

what great dangers we haue escaped, and what  
 hygh benefytes we receyue by his redemption:  
 we may be prouoked in all our distresses & trou-  
 bles, to run for comforte vnto hym. All these les-  
 sons, with many mo, we may lerne in this booke  
 of the roode, if we wol entierly and earnestly loke  
 vpon it. And as the life of our sauour Christe is  
 represented by this image: euen so the lyues of  
 the holy sayntes, whiche folowed hym, be repre-  
 sented vnto vs by their images. And therfore the  
 sayd images may wel be set vp in churches, to be  
 as booke for vnlerned people, to lerne therein ex-  
 amples of humilitie, charitie, patience, tempe-  
 rance, contempte of the worlde, the flesh, & the  
 dyuel, and to lerne example of al other vertues, &  
 for the other causes aboue reherced. For whiche  
 causes only, images be to be set in the churches,  
 and not for any honour to be done vnto them.  
 For although we vse to sence the sayd images, &  
 to knele before them, and to offre vnto them, and  
 to kysse theyr feete, and suche other thynges: yet  
 we muste knowe and vnderstande, that suche  
 thynges be not, nor ought to be done to the ima-  
 ges selfe, but onely to god, & in his honour, or in  
 the honour of the holy saynt or sayntes, whiche  
 be represented by the sayd images.

Therfore, we thynke it cōuenient, that all bys-  
 hops and preachers shall instructe & teache the  
 people, comyngh vnto theyr spirituall charge,  
 that agaynst this cōmandement dyd offende ge-  
 nerally before the cōmyng of Christ all gentiles,  
 and people that were not of the natiō of Israel.  
 For they worshipped images and false goddis,  
 some one, some an other. Of the whiche sorte,  
 there



Rom. I.

The exposition of  
there was a great nobye. For besyde these comon  
goddis, euery countrey, euery cite or towne, eue-  
ry hous & familie had their propre goddis. wher-  
of is moche mencion made in authoys bothe chris-  
sten and hethen. And these gentyles though they  
had knowlege of a very god: yet as saynt Paule  
sayth, they had ydle & vayne fantasyes, whiche  
ledde them from the trouthe: & where they counted  
them selves wise, they were in dede very fooles.

Item that agaynst this commaundement also  
offended the iewes many and sondry tymes, and  
almoste continually. For not withstanding that  
they professed the knowlege and worshypinge  
of the very true god: yet they fell to worshipping  
of images, idols, and false goddis, as the holy  
scripture in many places maketh mencion.

Finally we thynke it conuenient, that all bys-  
shops and preachers, shall instruct & teache the  
people, commytted vnto theyr spirituall charge,  
that to set vp images, as the hethen people & the  
iewes dyd, to bowe to them, & to worshyp them,  
is forbydden in this secende comaundement.

Item that all they do greatly erre, whiche put  
difference betwene image & image, trusting more  
in one than in an other: as though one coulde  
helpe, or do more than an other, whan bothe do  
represent but one thyng, and saynge by waye  
of representation, neyther of them is hable to  
worke, or to do any thyng. And they also that  
be more redy with theyr substance to decke deede  
images gorgeously and gloriously: than with the  
same to helpe poore christen people, the quicke &  
lyuely images of god, whiche is the necessarie  
worke of charitie, comaunded by god. And they  
also,

also, that so dote in this behalfe, that they make  
bowes, & go on pilgremages euen to the images,  
and there do call vpon the same images for ayde  
and helpe: fantasieng, that either the image woll  
worke, or els some other thyng in the image, or  
god for the image sake. As though god wroughe  
by images carued, engrauen, or peinted, broughe  
ones into churches, as he dothe worke by other  
his creatures. In whiche thynges if any person  
heretofore hath, or yet dothe offende: all good &  
well lerned men haue great cause to lamēt suche  
error and rudenes, and to put their studies and  
diligence for the reformation of the same.

The declaration of the thyrde  
cōmaundement.

**A**S TO VCHYNGE the thyrde com-  
maundement, we thynke it conuenient,  
that all byshoppes and preachers shall  
instrute and teache the people, commytted vnto  
theyr spirittuall charge, that in the sayd cōmaun-  
demēt god requirerh of vs to vse his name with  
all honour and reuerence.

Item that the ryght vse of the name of god,  
and the outwarde honour of the same, standeth  
chiefly in these thynges folowing, that is to say,  
In the constant confession of his name, in the  
ryght inuocation of the same, in gpyunge of due  
thākes vnto god as wel in prosperitie as in aduer-  
sitie, & in the preachyng & teachyng of his worde.  
For Chyrke sayth, He that openly confesseth me  
before men: I shall confesse hym before my father  
in heuen. and he that is ashamed of me, to con-  
fesse my name before men: I woll be ashamed of  
hym

Matth. 10.

The exposition of

hym before my father in heuen. In whiche wordes Christus teacheth vs, not onely to professe the name of god: but also boldly and constantly to defende the same, and not to swarue from it, for any maner of persecution or iniurie. We must also in all tribulation & necessitie, and in all temptations and assaultes of the dyuell, invoke & call vpon the name of god. For god accompteth his name to be halowed, magnified, & worshipped, whan we call vpon hym in our nede. Call vpon me (sayth he) in the tyme of trouble, and I will deliuer the: & thou shalt honour me. And agayne the wise mā sayth, The name of god is the mooste stronge towre, the rightuous man runneth to it, and he shal be holpen. Furthermore, we may not seke our owne name, laude, & fame: but vterly auoyde and eschewe the desyre of all worldly honour, glorie, and prayse, and must gyue all laude, prayse, and thanks vnto god for his benefytes. whiche be so many in nombre, and so great, that we ought neuer to cesse from suche laudes and thanks. Lyke as the prophete Dauid admonisheth vs, sayinge, Offer vnto god the sacrifice of laude & prayse. And saynt Paule comandeth vs, whan so euer we eate, drynke, or do any maner of busynes, to gyue honour, prayse, and thanks vnto god. And we must also preache the worde of god truely, & purely, and set forth the name of god vnto other, and reprove all false & erroneous doctryne & heresies. For although priests & bishops onely be specially called, & deputed as publicke ministers of goddis worde: yet every christen man is bounde particularly to teache his familie, & suche as be vnder his gouernance with in his

Psal. 49.

Pro. 18.

Psal. 49.

1. Cor. 10.

his house, whan tyme and place requirerh.

Seconde, we thynke it cōuenient, that all bys-  
shops and preachers shall instruct & teache the  
people, comyngh vnto theyr spirituall charge,  
that by this p̄cept we be cōmaunded to vse the  
name of god, vnto all goodnes and trouth: And  
cōtrarywise we be forbyd in the same, to vse his  
name to any maner of euyll, as to lyenge, decey-  
uing, or any vntrouth. And therfore against this  
cōmandemēt they offende, that sweare in bayne.  
They sweare in bayn, that sweare without lau-  
ful and iust cause: for than they take the name of  
god in bayne, although the thyng, whiche they  
sweare, be true. And likewise do all they, whiche  
for euery lyght, & bayne thyng, be redy to sweare  
vnprouoked, or prouoked of lyght cause. or that  
do gloxie in outragious othes, or of custome do  
vse to sweare. or that do sweare a false othe, and  
be forsworne wyttngly. And such an othe is not  
onely p̄surse, but also a kynde of blasphemie, & is  
hygh dishonour and iniurie to god: bycause that  
suche persons, as make suche othe, do wyttngly  
byng god for a false wytnes, which is al trouth,  
& hateth al vntrewth. For if he coult be false, he  
were not god. And so suche p̄iured men, as moche  
as is in the, make god no god. And if they beleue  
that he wol or can beare fals witnes, than aboue  
and besydes blasphemie, they run into heresie.

Item that they also do sweare in bayne, which  
sweare any thing that is true, or fals, they being  
in doubt, whyther it be true or false: and do not  
afoze well examyne & discusse, whyther it be true  
or false. or that sweare that thyng to be false,  
whiche though in dede it be false, yet they thynke

¶

it to

### The sacrament of

it to be trewe. or that sweare that thynges to be trewe, whiche though in dede it be trewe, yet they thynke it to be false.

Item that they also do take the name of god in vayne, whiche sweare to do that thyng, whiche they entended not to do. or sweare to forbear that, which they entended not to forbear. or swere to do any thyng, whiche to do is vnlawfull. or swere to leaue vndone any thyng, which to omit or leaue vndone, is vnlawfull. And suche as so swere, to do thinges vnlawful, not only offende in suche swearing: but also they moch more offende, if they pforme the thinge that they do sweare.

Item that they also breake this comādemēt, whiche sweare to do, or to obserue any thyng, whiche to do & obserue they knowe not, whether it be laufull or vnlawfull. or that make any othe contrarie to theyr laufull othe or promysse made before: so longe as theyr former othe or promysse standeth in strengthe.

Item that they also do take the name of god in vayne, whiche by rewardes, or saye promysse: or by power, or feare, do enduce, or constrain any man to be perswaded.

Item that they also take the name of god in vayne, whiche abuse the holy name of god to vnlawfull practises, as to charmes, enchauntementes, diuinations, coniurations, or suche lyke. And that priestes and ministers of Christis church, do also breake this comādemēt: if in thadministration of the sacramentes, they yelde not the hōle efficacie, vertue, and grace therof to our lord, as the veray auctor of the same: but ascribe the sayd efficacie vertue and grace, or any parte



parte therof to them selfe. or if any of theym do vse any of the sacramentes to any coniurations, or any other straunge practyse, contrary to that holy vse, for the whiche they be ordeyned.

Item that they also breake this cōmandemēt, whiche epyther by teachyng or preachyng, or by pteuse of holy liuing, do abuse this name to their own vaynglorie, or any other vngodly purpose. And generally that all euyl christen men, whiche professe the name of Christ, & lyue not accordyng to their profession, do also take the name of god in vayne, in wordes confessyng Christ, & denyeng hym in dedes. They also breake this cōmandemēt, which in trouble do not call vpon the name of god, nor do thanke hym in all thynges bothe swete & sowre, good & euyl, welfare & euyl fare. For god doth sende vs many troubles & aduersities, bycause we shuld runne to hym, crie to hym for helpe, and call vpon his holy name.

Thyrdly we thinke it conuenient, that al bysshoppes and preachers shal instructe and teache the people, committed vnto their spirittall charge, that (forasmuche as the gyftes of helthe of body, helth of soule, forgyuenes of synnes, the gife of grace, or lyfe euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god) who so euer maketh inuocation to saintes for these gyftes, prayenge to them for any of the sayd gyftes, or such lyke, (whiche can not be gyuen but by god only) yeldeth the glorie of god to his creature, contrary to this cōmandement. For god sayth by his prophete, I woll not yelde my glorie to any other. Therefore they that so praye to sayntes for these gyftes, as though they

Isa. 42.

### The exposition of

they coulde gyue them, or be the gyuers of them, transgresse this comādemēt, yelding to a creature the honour of god. Neuertheles to pray to sayntes, to be intercessours with vs, & for vs to our lord for our suites, which we make to hym, & for such thinges as we can obteyn of none but of him, so that we make no inuocation of them: is lawfull & allowed by the catholyke churche.

And ageyne by cause no temple, ne churche, ne altare, ought to be made but only to god, (for to whom we make temple, churche or altare, to hym (as saynt Austyne sayth (we may do sacrifice, and sacrifice we may do to none but to god.) we thinke it cōuenient, that all byshops & preachers shall instruct & teache the people, comitted vnto theyr spirituall charge, that we abuse oure englyshe, whan we call the temples, churches, or altars by the name of any saynt, as the churche, or altar of our lady, the church or altar of saynt Michael, of saint Peter, of saynt Paule, or such other. For we ought to call them no otherwyse, but the memorizes of our lady, of saint Michael, saint Peter, saint Paule, & so of other sayntes; and the churches or temples of god only, in which be the memorials of those saintes. And lykewise must the altares be dedicated to our lord only, though it be for the memorysall of any saint. Not withstandyng it is not necessarie to alter the comune speche, whiche is vled, nor there is any error therein: so that the sentēce or meanyng thereof be well & truly vnderstanded, that is to say, that the said altares & churches be not dedicated to any saint, but to god only, and of the sayntes but a memorial, to put vs in remēbrance of them  
that

that we may folowe their example and Ipyngē,  
And therfore if we meane, as the wordes do im-  
poyte, whan we call them the churches oꝝ altars  
of saintes: we yeld the honour of god from him  
to the saintes, and bzeake this cōmaundement.  
And likewise if we honour them, any other wyse  
than as the frēdes of god, dwellyng with hym,  
and establyshed now in his glorie euerlastinge,  
and as examples, whom we must folowe in holy  
lyfe and cōuersation. oꝝ if we yelde vnto sayntes  
the adozation & honour, whiche is due vnto god  
alone: we do (no doubt) bzeake this cōmaunde-  
ment, and do wronge vnto our lorde god.

¶ The exposition of the fourthe  
commaundement.

**A** S T O V C H Y N G E the fourth com-  
mandemēt, we thinke it conuenient, that  
all biſhops and preachers ſhall inſtrūct  
and teache the people, cōmitted vnto their ſpiri-  
tuall charge. fyrſt that this word Sabbath is an  
hebrewe worde, and ſignifieth in Englyſhe reſt.  
So that the ſabbot day is as moche to ſaye, as  
the day of reſt and quietnes. And therfore there  
is a ſpeciall and notable difference betwene this  
cōmandement & thother. ix. For as ſaynt Juſtyn  
ſayth, All the other. ix. cōmandementes be morall  
cōmaundementes, and belonged not onely to the  
iewes, & al the other people of the worlde, in the  
tyme of the olde teſtament: but alſo to al chriſtē  
people in the newe teſtament. But this precepte  
of Sabbath, as concernyng reſt from bodily la-  
bour the ſeuenty daye, perteyned only vnto the  
iewes in the olde teſtamēt, before the cōmyng of

## The exposition of

**Christ**: and not to vs christen people in the new testament. Neuertheles, as concerning the spirituall rest (whiche is figured & signified by this corporall rest) that is to say, reste from carnall workes of the flesh, & all maner of synne: this precepte remaineth still, and byndeth them that belonge to Christ, and not for euery seuenth day onely, but for all dayes, houres, and tymes. For at all tymes we be bounde to rest from fulfilling of our owne carnall will and pleasure, from all synnes, and euyl desires, from pride, disobedience, ire, hate, couetousnes, & all suche corrupte & carnall appetites, & to comit our selves holly to god, that he may worke in vs all thynges, that be to his will and pleasure. And this is the true Sabbath of rest of vs, that be christened, whan we rest from our owne carnall wylles, and be not ledde therby: but be guyded alway by god & his holpe spirite. And this is the thyng that we pray for in the Pater noster, whan we say, Father, let thy kyngdome come vnto vs, Thy will be done in erthe, as it is in heuen, Reygne thou with vs, Make thy will to be wrought in vs, that from our owne corrupte will we may rest & cesse. And for this purpose, god hathe ordeyned, that we shuld fast, watche, and labour: to thende that by these remedies we might mortifie & kyll the euyl and sensuall desires of the flesh, and attayne this spirituall rest, and quietnes, which is signified and figured in this comandement.

Seconde we thinke it conuenient, that all byshoppes and preachers, shall instructe and teach the people, comitted vnto their spiritual charge, that besides this spirituall rest (whiche chiefly &

p. 111.

ppricipally is required of vs) we be bound by this pcepte, at certayne tymes to ceasse from all bodily labour, and to giue our mindes entierly and holly vnto god. to here and letne his worde. to knowlege our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thanks vnto him for all his benefytes. to make publyke and comon prayer for all thynges nedefull. to receyue the sacramētes. to visite the sicke. to instructe every man his chyldren, and familye in vertue & goodnes, & suche other lyke workes. whiche thynges althoughe all chrisen people be bounde vnto, by this commaundement: yet the Sabbath daye, whiche is called the Satturdaye, is not now prescribed and appoynted therto, as it was to the iewes: but in stede of the Sabbath day, succedeth the Sonday, and many other holy and feastfull dayes, whiche the churche hath ordeyned frome tyme to tyme. whiche be called holy dayes, not bycause one daye is more acceptable to god, than an other, or of it selfe is more holy than an other: but bycause the churche hath ordeyned, that vpon those days, we shulde giue our selves holly without any impedimente vnto suche holly workes, as be before expessed, where as vpon other dayes we do applye our selves to bodily labour, and be therby moche letted frome suche holy and spirituall workes.

And to the entent the ignozant people maye be the more clerely instructed, what holy & spiritual workes they ought to do vpon the holydaye, we thynke it conuenient, that all byshops and preachers shall exhorte & teache the people, cōmytted to their spiritual charge, to vse them selfe in this



The exposition of

maner folowynge: That is to say, At they: first  
entre o: comyng into the churche, let them make  
acompte with them selves, howe they haue be-  
stowed the weke past, remembryng what euill  
myndes & purposes they haue had, what wordes  
they haue spoken, what thinges they haue done,  
o: left vndone, to the dishonour o: displeasure of  
god, o: to the hurte of they: neyghbour, o: what  
example o: occasion of euyl they haue given vnto  
other. And whan they haue thus recollected, &  
cōsidered all these thinges in they: mindes: then  
let them humbly knowlege their defaultes vnto  
god, & aske forgyuenes for the same, with vnfein-  
ed purpose in they: hartes, to conuert & retorne  
from they: noughty lyues, & to amende the same.  
And whan they haue so done, thā let them clere-  
ly, and purely in they: hartes remit & forgyue all  
malice and displeasure, whiche they beare to any  
creature. And after that, then let them fall vnto  
prayer, accordyng to the cōmandemēt of Christ,  
where he saith, whan you begin to pray, forgyue  
what so euer displeasure you haue agaynst any  
man. And whan they be wery of prayer, then let  
them vse redyng of the worde of god, o: some  
other good and heuenly doctrine, so that they do  
it quietly, without distourbance of other, that be  
in the church: o: els let them occupy their mindes  
with some hollosom & godly meditations, wherby  
they may be the better. And they that can rede,  
may be well-occupied vpon the holy day, if they  
rede vnto other, suche good workes, which may  
be vnto them in stede of a sermon. For al thinges  
that edifie mans soule in our lord god, be good  
and hollosome sermons,

att. 5.

And

And trewely if men wolde occupie them selves vpon the holy days, & spende the same days holly after this fourme & maner, not only in the house of god, but also in their owne houses: they shuld therby eschewe moche vice, confoide theyr ancient ennemy the deuyll, moche edifie bothe them selves & other, and fynally obteyne moche grace, and hygh rewarde of almyghty god.

Thyrdly we thinke it cōueniēt, that al bishops and preachers shall instructe & teache the people, cōmitted vnto their spiritual charge, to haue special regarde, that they be not ouer scrupulous, or rather superstitious in absteynyng from bodily labour vpon the holyday. For notwithstanding all that is afore spoken, it is not ment, but that in tyme of necessitie, we may vpon the holy daye gyue our selfe to labour, as for sauynge of our corne & catal, whan it is in daūger, or likely to be destroyed, if remedy be not had in tyme. For this lesson our sauour bothe teache vs in the gospel. and we nede to haue no scruple, ne grudge in cōscience, in such case of necessitie, to labour on the holy dayes: but rather we shulde offende, if we shulde for scrupulositie not saue that god hath sent for the sustenance, & relife of his people.

Fynally we thynke it cōueniēt, that al byshos and preachers shall instructe & teache the people, commytted vnto their spirituall charge, howe agaynst this cōmaundement generally do offende all they, whiche woll not cease & rest from theyr owne carnal wylls and pleasure, that god may worke in them after his pleasure and wyll.

Item all they, whiche haupnge no lawful impediment, do not gyue them selfe vpon the holy

### The exposition of

daye to here the worde of god, to remembre the benefytes of god, to gyue thanks for the same, to pray, and to exercise suche other holy workes, as he appoynted for the same: but (as comonly is vsed) passe the time, eyther in idelnes, in gluttony, in riot, or in playes, or other vayne and idel pastime. For surely such keepyng of the holy day is not accordyng to thintent & meanyng of this comaundement: but after the vslage & custome of the iewes. and dothe not please god: but dothe moche more offende hym & prouoke his indignation, & woeth towarde vs. For as saynt Austen sayth of the iewes, they shuld be better occupied labouryng in their felde, & to be at the plough: than to be idle at home. And women shuld better bestowe their tyme in spynnyng of wolle, than vpon the sabbot day to lose their time in leaping and dauncinge, & other idel, wanton, lose tyme.

Item that all they do offende agaynst this comaundemēt, whiche do here the worde of god, & gyue not good hede ther vnto, that they may vnderstande it, and lerne it. or if they do lerne it, yet they endeouour not them selves to remembre it. or if they remembre it, yet they study not to folow it.

Item that all they do breake this comaundement also, whiche in masse tyme do occupie their myndes with other matters, and lyke vnkynde people remembre not the passion and deathe of Chryste, nor gyue thanks vnto hym. whiche thinges in the masse tyme they ought specially to do, for the masse is ordeyned to be a ppetual memorye of the same. And lyke wyse doo all those, whiche in suche tyme as the commune prayers be made, or the worde of god is taught, not only them

ly them selves do gyue none attendance therto: but also by walkyng, talkyng, and other euill demeanour, let other that wolde well vse theyn selves. And likewise do al they, which do not obserue, but despise suche laudable ceremonies of the church, as set forth goddis honour, or appertayne to good order to be vsed in the church.

And therfore concernyng suche ceremonies of the church, we thinke it conuenient, that al byshoppes and preachers, shall instructe and teach the people, comitted vnto their spiritual charge, that although the sayd ceremonies haue no power to remyt synne: yet they be very expediente thynges to styre and cause vs, to lyfte vp our myndes vnto god, and to put vs in continual remembraunce of those spirituall thynges, which be signified by them: As sprinklyng of holy water dothe put vs in remembrance of our baptisme, and the bloode of Christe, sprinkeled for our redemption vpon the crosse. Giuing of holy bread doth put vs in remembrance of the sacramente of the altare, which we ought to receiue in right charitie, and also that al christen men be one body mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearing of candels on Candelmas day dothe put vs in remembrance of Christ the spiritual light, of whom Simeon did prophetic, as is redde in the church that day. Spuyng of ashes on asshewensday, doth put vs in remembrance, that euery christen man, in the begynnynge of lente and penauce, shulde consyder, that he is but ashes and erthe, and therto shall returne. Bearyng of palmes on Palmesonday, dothe put vs in remembrance of  
the

The declaration of  
the recepyng of Chyſte into Hieruſalem a ſcen  
befoze his deth, and that we muſt haue the ſame  
deſyre to receyue hym into our hartes. Creppyn  
to the croſſe, and humblyng our ſelſes to Chyſte  
on good fryday befoze the croſſe, & there offering  
vnto Chyſte befoze the ſame, and kyſſing of it,  
putteth vs in remembrance of our redemption  
by Chyſte made vpon the croſſe. And ſo finally  
the ſettyng vp of the ſepulture of Chyſt, whoſe  
body after his deth was buried. The halowing  
of the fonte, and other lyke exorcifmes & benedi  
ctions done by the miniſters of Chyſtis church,  
and all other lyke laudable cuſtomes, rites, and  
ceremonies, do put vs in remembrance of ſome  
ſpiritual thyng. And that therfore they be not to  
be condemned, & caſt away: but be to be vſed and  
continued as thynges good and laudable for the  
purpoſes abouefayd.

The declaration of the fyfte  
cōmandement.

**A**S TO VCHYNG the fyfth cōman  
dement, we thinke it conuenient, that al  
byſhops and preachers ſhal inſtructe and  
teache the people, cōmytted to theyr ſpyrituall  
charge, fyrſt that by this worde Father, is vnder  
ſtanded here, not only the natural father and  
mother, which dyd carnally beget vs, & broughte  
vs vp: but alſo the ſpiritual father, by whom we  
be ſpiritually regenerated & nourifhed in Chyſt:  
and all other gouernours & rulers, vnder whom  
we be norifhed and brought vp, or ordered and  
guyded. And although this cōmandement make  
exprefſe mention onely of the chyldren or inferyours



ours to their parentes and superiours: yet in the same is also vnderstanded & comprysed the office and duetie of the parentes & superiours agayne, vnto theiꝝ chyldzen and inferiours.

Seconde, that by this worde Honour, in this cōmaundement, is not onely ment a reuerence & lowyness in wordes & outwarde gesture, whiche chyldzen and inferiours ought to exhibyte vnto their parentes & superiours: but also a prompte and a redy obedience to their lawfull cōmaundementes, a regarde to their wordes, a forbearynge and sufferynge of them, an inwarde loue & veneration towards them, a reuerēt feare, and lothnes to displease or offende them, and a good wyll and gladnes to assyst them, ayde them, succoure them, and helpe them with our counsell, with our goodes, and substance, and by all other meanes to our possible power. This is the veray honour and duetie, which not onely the chyldzen do owe vnto their parentes: but also all subiectes & inferiours to their heades & rulers. And that children owne this duetie vnto their fathers: it appereth in many places of scripture. In the pꝛouerbes it is wyrtē. Obey my sonne the chastisynge of thy father, and be not negligēt in thy mothers cōmaundementes. In the booke of the Deuteronomie it is also wyrtē, Accursed be he that dothe not honour his father & his mother. And in the booke of the Leviticus, it is sayd, Let euery man stande in awe of his father & mother. And if any man haue a stubburne, and a disobedient sonne, whiche woll not here the voice of his father and mother, and for correction woll not amende and folowe them: than shall his father & mother take hym,

Prouer. 1.

Deut. 27.

Leuiti. 19.

~~Deut~~  
Leuiti. 21.

The exposition of

hym, & bynge hym to the iudges of the citle, and  
saye, This our sonne is subbourne and disobe-  
dient, and despiseth our monitions, & is a riottous  
and a bronharde. Than shall all the people stone  
hym to deth, and thou shalt put awaye the euill  
from the, that all Israel may here therof, and be  
afrayde. And in the booke of Exodi, it is also  
wrytten, He that strykeh his father or mother,  
he shall be put to deathe. And lykewyse he that  
curseth his father or his mother, shall suffre deth.  
And in the booke of Prouerbes the wise man also  
sayth, He that stealeth any thyng from his fa-  
ther or mother, is to be taken as a murderer, And  
although that these great punysshmentes of dis-  
obedient chylidzen by deathe, be not nowe in the  
newe lawe in force and strength, but lefte to the  
ordre of pryncis & gouernours, and theyr lawes:  
yet it euidently appereth, howe soye god is gres-  
ued, and displeased with suche disobedience of  
chylidzen towarde their parentes. For so moche  
as in the olde lawe, he dyd appoynt therunto so  
greuous punysshmentes.

And as almyghty god dothe chyetten these pu-  
nysshmentes vnto those chylidzen, whiche do breake  
this comaundement: so he dothe promysse great  
rewardes, to them that kepe it. For he that ho-  
noureth his father (saythe the wyse man) his  
synnes shall be forgyuen hym: And he that ho-  
noureth his mother, is as one that gathereth  
treasure. who so ever honoureth his father, shall  
haue loye of his owne chylidzen: and whan he  
maketh his prayer to god, he shall be herde. He  
that honoureth his father, shall haue a longe & a  
prosperous lyfe, And as the chylidzen by this co-  
maunds

Exodi. 21.

Prou. 28.

Eccle. 3.

maundement, be bounde to honour & obey theiꝝ parentes (accoꝝdyng as is befoꝝe expꝛessed) so it is implꝛied in the same pꝛecept, that the parentes shulde nouryſhe & godly byng vp theiꝝ chyldꝛen, that is to say, that they must not only fynd them meate & drynke in yowth, & also let them foꝝward in lernynge, labour, oꝝ some other good exercise, that they may eschewe idelnes, & haue some craft & occupation, oꝝ some other lauful meane to gete theiꝝ lyuynge; but also they must lerne & teache them to trust in god, to loue him, to feare him, to loue theiꝝ neyghbour, to hate no man, to hurt no man, to wylſhe well to euery man, & so moche as they may, to do good vnto euery mā, not to curse, not to sweare, not to be riottous, but to be sobie and temperate in all thynges, not to be worldly, but to set theiꝝ mynꝛdes vpon the loue of god and heuēly thynges, moze than vpon tēpoꝝal thynges of this woꝝlde. & generally to do all that is good, and to eschewe all that is euyl. And this the parentes ought to do, not by cruell entreatynge of theiꝝ chyldꝛen, wherby they myght discourage them, & pꝛouoke them to hate theiꝝ parentes: but by charitable rebuking, thꝛetenynge, & reasonable chastisynge and coꝝrectynge of them, whan they do euyl: and cherisshynge, maynteynynge, & commendynge them, whan they do well.

This office & duetie of the parentes towardeſ theiꝝ chyldꝛen is wytnessed in many places of scripture. fꝛyst saynt Paule wyꝛteth thus, Fa-  
thers, pꝛouoke not your chyldꝛen vnto angꝛe, but bynge them vp in the coꝝrection & doctꝛyne of god. And in Deuterono. Almyghty god sayth,  
Teache my lawes and cōmaundementes to thy  
chyldꝛen,

Ephe. 6.

Deut. 6.

The declaration of

Prou. 29.

Prou. 13.

Prou. 23:

Eccle. 24.

1.Reg. 4.

chylde. And the wylse man sayth, The rodde of  
correction gyueth wyledome. The chylde that is  
lesse to his owne wyl, shall be confuslon to his  
mother. And in an other place he sayth, He that  
spareth the rodde, hateth his sonne: and he that  
loueth him, wyl se him corrected. And in an other  
place he saith, Be thou withdrawe not from thy  
chylde disciplyne and chastisinge. If thou steppe  
hym with the rodde, he shall not dye, thou shalt  
strike hym with a rodde, and shalt thereby deliuer  
his soule from hell. And on the other syde it is  
wryten. The sonne vntaught and vnchastised, is  
the confuslon of his father. And for this cause we  
fynde in the booke of kynges, how that our lord  
conceyued hygh indignation agaynst Helie the  
chiefe priest, because he dyd not duely correct his  
two sonnes Ophni & Phinees, whan he knewe  
that they dyd greuously offende god. And how in  
reuengyng of the fathers negligence, & remissnes  
in correctyng of his chylde: almyghty god toke  
from Helie, and all his issue and householde for  
euer, the office of the hygh priesthode, and howe  
his two sonnes Ophni & Phinees were slayne  
bothe vpon a daye, and Helie theyr father brake  
his necke. This example of Helie is necessary for  
fathers to imprint in their hartes, that they may  
se their chylde wel taught & corrected: least they  
run into the great indignation of almyghty god,  
as Helie dyd, and not onely in this worlde haue  
confuslon, but also in the worlde to come, haue  
dampnation for the misorder of theyr chylde  
throughe their defaute. And they must not thinke,  
that it is inough to speake somwhat vnto them,  
whan they do amysse. For so dyd Helie to his  
sonnes.

sonnes, & yet our lord was not pleased, bycause he dyd not moze sharpely correcte them, & se them reformed. But whan wordes woll not serue, the fathers and mothers must put to correction, and by suche disciplyne saue theyr soules, or els they shall answere to god for them. And trewly they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not byynge them vp to his scrupce, but without regarde what cometh of them, suffereth them to renne to the serutce of the dyuell.

**C**hyldry we thynke is cōuenient, that all byshops & preachers shall instruct & teache the people, cōmitted vnto their spiritual charge, that all chrylten men be bounde to exhibite and do vnto them, which vnder god be their spiritual fathers & parētes of their soules, the lyke & the selfe same honour, which (as is aforesayd) chyldren of dnestie do owe vnto their naturall fathers.

I. Cor. 4.

Item that these spiritual fathers be appoynted by god, to mynister his sacramentes vnto them, to byynge them vp, and to fede them with the worde of god, and to teache them his gospel and scripture: and by the same to gouerne, to conduct, and to leade them in the strenght waye to the father in heuen everlastinge.

Act. 20.

Hebr. 13.

Item that our sauour Christe in the gospel maketh mencion as wel of the obedience, as also of the corporall sustynance, whiche all chrylten people do owe vnto their spiritual fathers. Of the obedience he sayth, that who so euer receyueth you, receyueth me. And in an other place he saith, He that hereth you, hereth me. and he that despiseth you, despiseth me. And in an other place he

Matt. 10.

Luc. 10.

sayth,



## The declaration of

Matt. 23.

Hebr. 13

sayth, what so euer they byd you do, do it. And saynt Paule sayth, Obey your prelates, & geue place vnto them: for they haue moche charge and care for your soules, as they, which must giue an accompte therfore, that they may do it, with ioye and not with griefe, that is to say, that they may gladly & with moche cōfort do their cure & charge, whan they do perceyue, that the people be obedient to their teachynge: lyke as on the contrary wyse they haue lyttell ioye or pleasure to do it, whan they fynde the people disobedient & repugnant.

Luc. 10.

1. Cor. 9.

And for the sustinance of theyr sayng, whiche is comprised in this worde Honour (as before is declared) Chyriste sayth in the gospel, The workman is worthy his wages. And saynt Paule sayth, who goth on warfare vpon his owne expende: And who planteth the vine, and eateth no parte of the fruyte: And who feedeth the flocke, & eateth no part of the milke: And after foloweth, Euen so hath the lord ordeyned, that they, whiche preach the gospel, shoulde lyue of the gospel. And therfore in an other place it is written, Pre-

1. Timo. 5.

lates or auncientes that rule well: be worthy of double honour, specially they that labour in the ministracion of the worde of god, & his doctryne. In which place the apostle meaneth by double honour, not onely the reuerence, whiche is due vnto the spirituall fathers (as is aforesayd) but also that all chrystien people be bounde to minister fynde and geue vnto their spirituall fathers sufficiencye of all thynges necessarie and requisite, as well for their sustinance and fyndynge, as for the quiete and commodious exercysynge and ex-  
ercyng of theyr sayd office,

Fourthly

the fyfth cōmandement.

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Fourthly we thinke it conuenient, that all bishoppes and preachers shal instruct and teache the people, commytted vnto their spirituall charge, that this cōmaundement also conteyneth the honour and obedience, whiche subiectes owe vnto their princis, & also the office of princis towardes their subiectes. For scripture taketh princis to be as it were, fathers & nourtes to their subiectes. And by scripture it appereth, that it appetyneeth vnto the office of princis, to se that the right religion and true doctrine of Christe may be maynteyned and taught, and that theyr subiectes may be wel ruled and gouerned by good & iust lawis. and to prouide & care for them, that all thynges necessary for them maye be plentuous. and that the people and cōmune weale may encrease, and to defende theym from oppression and inuasion as well within the realme, as without, and to se that iustice be ministred vnto them indifferently, and to here benignly al their complayntes. and to shewe towardes them (although they offend) fatherly pitie. And finally so to correct them that be euill, that they had yet rather saue them, than lose them: if it were not for respect of iustice, and mayntenance of peace and good order in the cōmune weale. And therfore al their subiectis must ageyne on their parties, and be bounde by this cōmaundement, not only to honour & obey their sayd princis, accordyng as subiectes be bounde to do, and to owe their trowth and fidelitie vnto them, as vnto their natural lordes: but they must also loue them, as chyldren do loue their fathers. yea they muste more tender the suretie of their princis person, and his estate, than their own:

Isai. 49.

### The declaration of

Even lyke as the helth of the heed is more to be  
tendered, than the helth of any other membye.

And by this cōmaundement also subiectes be  
bounde, not to withdraue theyr sayde feaultie,  
trouth, loue, & obedience towards their pynce,  
for any cause what soo euer it be. Ne for anye  
cause they may conspire ageynst his persone, ne  
doe any thyng towards the hynderaunce, or  
hurte therof, nor of his estate.

And furthermore, by this cōmaundement they  
be bounde also to obey all the lawes, proclama-  
tions, preceptes, and cōmandementes, made by  
their pynce and gouernours : except they be a-  
gainst the cōmandementes of god. And likewise  
they be bounde to obey all suche as be in auctori-  
tie vnder theyr pynce, as farre as he woll haue  
them obeyed. They muste also geue vnto theyr  
pynce ayde, helpe, and assistance, whan so euer he  
shall require the same, eyther for suretie, preser-  
uation, or mayntenance of his persone & estate,  
or of the realme, or for the defence of any of the  
same, against al persons, and whan so euer sub-  
iectes be called by their pynce vnto priuey coun-  
sel, or vnto the parliament, which is the general  
councell of this realme, than they be bounde to  
geue vnto their pynce (as their lernynge, wysse-  
dome, or experience can serue them) the mooste  
faithfull councell they can, and suche as may be  
to the honour of god, to the honour and suretie  
of his regall person and estate, and to the gene-  
rall welthe of all his hole realme.

And further, if any subject shall know of any  
thyng, whiche is or may be to the annoyance or  
damage of his pynces pson or estate: he is bounde  
by this

by this cōmaundement to disclose the same with all speede to the pynce hym self, or to some of his councel, for it is the veray lame of nature, that every membre shall employ hym selfe to p̄serue and defende the heed. And surely wysedome and policie woll the same. for of cōspiracie & trefon cometh neuer no goodnes: but infinite hurt, damage, & peryl, to the common weale. And that all subiectes do owe vnto their p̄ncis and gouernours suchē honour and obedience (as is before sayd) it appereth euidently in sondry places of scripture: but specially in the epistles of saynte Paule and saynt Peter. for saynt Paule saith in this maner, **Euery man must be obediēt vnto the high powers: for the powers be of god.** And therfore who so euer resisteth the powers, resisteth the ordynance of god. And they that resist, shall gette to them selves damnation. And saynt Peter saith, **Obeȳ vnto all sortes of gouernours for goddis sake,** whether it be vnto the kyng, as vnto the chief heed, or vnto rulers, as vnto them that be sent of god for to punishe euyl doers, and to cherishe them that do well. And shortly after it foloweth, **fearē god, honour thy kyng.**

Rom. 13.

I. Petr. 2.

And ther be many examples in scripture of the great vengeance of god, that hath fallen vpon rebels, & such as haue ben disobedient vnto their p̄ncis: But one principall example: to be noted is of **Chore, Nathan, & Abiron.** whom for they rebellon almighty god so punished, that whan they and two hundred and fiftie capitayns mo, with other people, to a great nomb̄e, were alstogither, the erth opened, & swallowed them down, with theyr houses, theyr wyfes, and theyr chyld

Num. 16.

# The declaration of

dien, and all theyr substance. And they wense  
downe quicke into hell, with all that they had.

5. ¶ Fifthely we thinke it conuenient, that all byt-  
shoppes and prechers, shall instruct and teache  
the people, committed vnto their spiritual charge,  
that this commaundement dothe also contayne  
the honour and obedience, that seruauntes doo  
owe vnto theyr maisters, and the office & duetie  
agayne of the maisters vnto theyr seruauntes.

Item that the honour and obedience of the ser-  
uauntes vnto theyr maisters, is to loue theyr  
maister, to be reuerent & lowely vnto hym in all  
their wordes & gesture, to suffre & forbear hym,  
to be redy & with a good wyl, without murmur-  
ration or grutching, to obey all his lawefull or  
reasonable comaundementes: to feare hym, and  
to be lothe to displease hym: to be saythfull and  
trewe vnto hym, and to theyr power to procure  
and do that, whiche is to theyr maisters hone-  
stie and profit, and that as wel in theyr maisters  
absence, and out of his syght, as when he is pre-  
sent, & loketh vpon them, accordyng to the wor-  
des of sainct Paule, where he sayth, Seruantis  
be you obedient vnto your maisters with feare  
and tremblyng, with simple and plaine hartis,  
as vnto Christe, not seruing only in theyr sight,  
as pleasers of menne, but as the seruauntes of  
Christe, doinge the wyl of god from the harte,  
and with good wyl, thynkyng that you serue  
god & not men. And be you sure, that of all your  
good service you shall receyue rewarde of god.  
And againe to Titus he writeth thus, Exhorte  
the seruauntes, to be obedyent vnto theyr may-  
sters, to please them wel in al thinges, not to be  
patter-

Ephes. 6.

Titum. 2.



patterers, and praters ageynste them, nor pꝛo-  
bers, or priuey conueyers of their masters goods:  
des: but to shewe al trouth & faithfulness. Saint  
Peter also byddeth seruantes to obey their mas-  
ters with al feare, not only if they be good and  
gentyle, but also though they be frowarde.

I. Petr. 2.

Item that the office & duettie of the masters vnto  
their seruantes is to prouide sufficiently for  
them, of al thynges necessary. To se them insti-  
tuted in the lawes of god, & that they obserue the  
same. not to be ouer rigorous vnto them, to cor-  
rect them, whā they do amisse, and to cōmend and  
cherishe them whā they do wel, according to the  
saying of saint Paule. You that be masters, do  
vnto your seruantes that is righte and reason,  
know that your selves haue also a maister in he-  
uen. And in an other place he saith, Be not rig-  
orous vnto your seruantes, for you haue a maister  
in heuen, that regardeth all persons indifferently.  
And the wylse man saith, Heate, correction, and  
worke is due vnto the seruantis, Set thy seruāt  
to labour, that he be not idell. For idelnes byn-  
geth moch eull. Set him to worke, for that belon-  
geth vnto hym, if he be not obedient, correct him.

Collo. 4.

Ephe. 6.

Eccle. 33.

Item that in this cōmandment is also implied,  
that chldren & yonge folkes shulde geue due ho-  
nor & reuerēce to old men, & to al such as be their  
masters & tutors, to byng them vp in lerning &  
vertue, whiche be in this behalf as fathers vnto  
them: & so as fathers must be honoured & obeyed.

¶ Finally we thinke it conuenient, that all byp-  
shoppes and preachers shall instruct and teach  
the people, cōmitted vnto their spiritual charge,  
that all fathers oughte diligently to consyder,

The declaration of  
 and remember, howe moche, and how greuous-  
 ly they do offende god, and of howe many euyls  
 they be the cause: whiche eyther byynge vp their  
 chyldzen in wantonnes & ydelnes, and do not put  
 them forth in tyme to some facultie, exercise, or  
 labour, wherby they may after get their liuing,  
 or occupie theyr lyfe to the profite & comodite of  
 the cōmon weale. or els do suffer their chyldzen  
 in youth to be corrupted for lacke of good tea-  
 chynge, and byynge vp in the true knowlege  
 of god, and of his wyll and cōmaundementes.  
 or commytte in worde or dede suche thynges in  
 the presence of theyr chyldzen, wherof the yong  
 tender hartes of theyr said chyldzen (which like  
 a small twygge, is inclynable euery waye, and  
 by fragyltye of youth is inclined to euyl) do take  
 so euyl example and corruption of vyces, and  
 worldly affectiōs, that hard it wol be for them  
 after to eschewe the same,

The declaration of the sixte  
 commandment.

**A**S TO VCHYNGE the sixthe com-  
 maundement, we thynke it conuenient,  
 that all bishops & preachers shall instruct  
 and teache the people, cōmitted vnto their spiri-  
 tual charge, first that in this cōmandement is  
 forbydden, not onely bodily kyllyng, & al maner  
 of violent layinge of handes vpon any man, as  
 strikynge, cuttyng, woundynge, & al maner of bo-  
 dyly hurtynge by acte & dede: but also all malice,  
 angre, hate, envye, disdein, & al other euil affectiōs  
 of the harte, and also all sleaunders, backbytynge,  
 chydynge, bannyng, raylynge, scornynge, or moc-  
 kyng,

kyng, and al other euyl behauiour of our tongut  
agaynst our neyghbour. whiche al be forbydden  
by this cōmandement. For they be totis & occa-  
sions of murder, or other bodily hurte.

Item that the contrary of all these thynges be  
cōmaunded by this cōmandement, that is to say,  
that we shulde with our hartes loue our neygh-  
bours. and with our tongues speke wel of them  
and to them. and in our actes and dedes do good  
vnto them, shewynge towarde them in harte,  
worde, & dede pacience, mekenes, mercy, & genti-  
nes, yea though they be our aduersaries & enie-  
mies. And that this is the true sence & meaninge  
of this cōmandement: it appereth by the expō-  
sition of our sauour Christe in the gospel, where  
he declareth, That we shulde neyther hurte any  
man in dede, nor speake of hym or vnto him ma-  
liciously, or contemptuously with our tongues,  
nor beare malice or anger in our hartis: but that  
we shulde loue them, that hate vs, saye wel by  
them, that say yuel by vs, & do good to them that  
do euyl to vs. And accordyng to the same saying  
of Christ, saynt Iohn also sayth, That he, that  
hateth his neyghbour, is a manqueller.

Item that it is not forbydden by this cōman-  
dement, but that all rulers and gouernours, as  
pryncis, iudges, fathers, maysters, & suche other,  
may for the correction of them, whiche be vnder  
theyr gouernaunce, vse suche maner of punish-  
ment, eyther by rebukefull and sharpe wordes,  
or by bodily chastisynge: as the lawes of every  
regime do permytte. And not onely they maye do  
thus: but also they be bounde so to do, and of-  
fende god, if they do it not, as is befoze declared

Math. 5.

Rom. 10

1. Ioan. 3

The declaration of  
in the fiftthe commaundement.

Item that all rulers muste beware and take hede, that in their correptions or punishmentes they do not procede vpon any priuate malyce of their hartis, or displeasure towarde any man, or for any lucre, fauour, or feare of any person; but that they haue theyr eye, and consideration onely vpon the reformation, and amendment of the persone, whome they doo correct, or elles vpon the good order and quyetnes of the common weale, so that stylle there maye remayne in theyr hartes charitie and loue, towarde the person, whom they punish. And lyke as the father loucht his chyld, euen whan he beateh hym; euen so a good iudge, whan he giueth sentence of deathe vpon any gyltie persone, although he shewe outwardely cruelnesse and rygour, yet inwardly he ought to loue the personne, and to be sorie and heuy for his offences, and for the deeth, whiche he hym selfe by the lawe dothe, and must nedes condemne hym vnto.

Item that although inferiour rulers or gouernours may correct and punish, suche as be vnder their gouernance: yet they may not punish by deeth, mutilate, mayme, or imprison them, or vse any corporall violence towarde them, other wyse, than is permytted by the high gouernour. that is to say, by the prince and his lawes, from whome all suche autoritie dothe come. For noo man may kill, or vse suche bodily coercion, but onely princis, and they whiche haue autoritie from princis. Ne the said princis, ne any for them may doo the same: but by and accorpyng to the  
iurys

luste order of their lawes.

Item that no subiectes may drawe the swerde (sauiug for lawfull defence) without theyr princis lycence. And that it is theyr butye to drawe theyr swerdes for the defence of theyr prynce and the realme: whan soo euer the prynce shall commaunde theym so to do. And that for noo cause, what so euer it be, they may drawe theyr swerdes agaynst theyr prynce, nor agaynst any other, without his consent or commaundement, as is aforesayd. And although princis do other wyse, than they ought to do: yet god hath assigned no iudges ouer theym in this worlde, but wolle haue the iudgemente of theym referred to hym selfe, and wolle punyshe, whan he seeth his tyme. And for amendement of suche princis, that doo other wyse than they shoulde doo: the people muste praye to God (whych hath the hartes of princis in his handes) that he maye so tourne theyr hartes vnto hym, that they may vse the sworde, whiche he hath gyuen them, vnto his pleasure.

Prouc.I.

**S E C O N D E**, we thynke it conuenient, that all bysshoppes and preachers shal dysgently frome tyme to tyme instructe and teache the people, commytted vnto theyr spiritual charge, that agaynst this commaundement offende all they, whiche do kill, mayme, or hurte any man, without luste order of the lawe, or gyueeth counseyle, ayde, fauour, prouocatyon, or consente ther vnto.

Item that al they, whiche may, if they wol, by theyr auctoritie, or lausful meanes deliuer a man from



The declaration of  
from wrongful death, mutilation, hurt, or injury,  
and wol not do it, but wol wynke therat, & dissi-  
mule it: be transgressours of this cōmandement.

Item that all iudges, whiche seing no sufficiēt  
matter or cause of death, or that vpon a light tri-  
all, without sufficient examination, & discussion,  
gyueth sentence of death, or that, whan the mat-  
ter and cause of death is sufficient, and the triall  
good, yet belyteth in the death of the person: be  
transgressours of this cōmandement.

And lykewyse be al those, whiche in the causes  
of life & death, being empanelled vpon enquestes,  
do lyghtly condemne, or endit any person, with-  
out sufficient euidence, examination, and discus-  
sion of the informations gyuen vnto them. And  
mozeouer al those, whiche eyther in suche causes  
do gyue false euidence, or information, or wry-  
tyngly contrary to theyr owne consciēce, or dou-  
tyng of the trowth of those informations, or with-  
out sufficient examination, do promote, enforce,  
or maynteyne suche euidences, informations, or  
inditementes: do also breake this cōmandemēt.

And lykewyse do all they, whiche wyllpyngely  
do kyll them selfe for any maner of cause. for so  
to do there can be no p̄tence of lawfull cause,  
ne of iuste order. And therfore he that so dothe,  
kylleth at ones both body and soule.

And finally all they, whiche be in hatredte and  
malice with their neighbours, and either speake  
wordes of contempte, despite, checkyng, curs-  
syng, and suche other, or elles publysh the theyr  
neighbours offenses, to theyr sclander, rather  
than to their amendement, and generally al they  
that lyue in ire, malice, enuy, and murmuringe  
at

the ſeuenth cōmandement. 87

at other mennes welthe, or reioysynge at other mennes trouble or hurt, or ſuche other lyke: they offende all agaynſt this p̄cepte.

The declaration of the ſeuenth cōmaundement.

**A**S TO VCHYNGE the ſeuenth cōmaundemēt we thynke it cōuenient, that all byſhops and preachers ſhall inſtrute and teache the people, cōmitted vnto theyr ſpirituall charge, Firſt that this worde Adultery, doth in this cōmaundement ſignifie, not onely the vnlawfull commixtion of a maryed man, with any other woman, than his owne wyfe, or elles of a maryed woman with any other man, than her owne husbāde: but alſo all maner of vnlawfull copulation betwene man and woman, married or vnmarrīed, and al maner of vnlawful vſe of thoſe partes, whiche be ordeyned for generation, whiſther it be by adulterie, fornication, inceſt, or any other meane, although it be in lawfull matrimonie. For in lawfull matrimonie a man may committe adulterie, and lyue vnchaſte euen with his owne wyfe, if they do vnmeaſurably ſerue theyr fleſhly appetite and luſt. and of ſuche the dyuell hath power, as the aungell Raphaell ſayd vnto Tobie, They that marie in ſuch wiſe, that they exclude god out of their myndes, and gyue them ſelves to theyr owne carnall luſtes, as if were a horſe or a mule, whiche haue no reaſon: vpon ſuche perſones the dyuell hath power.

Tobi. 6.

Item that all chriſten people ought hyghly to regarde the obſeruation of this cōmaundement, conſydering howe moche god is diſpleaſed, and what

### The declaration of

what vengeance he hath alwayes taken, & euer  
will take for the transgression of the same. For  
confirmation wherof, we thynke it conuenient,  
that all bysshoppes and preachers shall instructe  
and teache the people, comytted vnto their spiri-  
tuall charge, fyyste, howe that god in the tyme  
of Moyses lawe commaunded, that who so euer  
comytted adulterie shulde be stoned to deth.

Gene. 34.

Item howe Demoz kyng of Sichem, and Si-  
chem his sonne, with al the men of the citie were  
slayne, and theyr wyues and chyldren were ta-  
ken captiue, and all theyr goodes within the ci-  
tie were robbed and spoyled: bycause the sayd  
Sichem laye with Dina the doughter of Ja-  
cob, and defyled her.

Num. 25.

Item howe that almyghty god, after the chy-  
ldren of Israel had comytted adulterie with the  
women of Moab and Madian, commaunded first,  
that the heades and rulers of the people shulde  
be hanged, for that they suffered the people so to  
offende god. And afterwarde commaunded also eue-  
ry man to slee his neyghbour, that had so offen-  
ded. In so moche that there was slayne of that  
people the nombze of. xliiii. thousande. And many  
mo shulde haue ben slayne: had not Phinees the  
sonne of Eleazar, the hygh priest, turned the in-  
dignation of god from the chyldren of Israell.  
For this Phinees whan he sawe Zamry chiefe  
of the tribe of Simeon in the presence of Mo-  
yses, & all the people go vnto Lozby a noble mans  
doughter of the Madianites, to comytte forni-  
cation with her: he arose from amonge all the  
multitude, and takynge a swerde in his hande,  
wente into the house, where they were, & thurst  
them

the ſeuenth cōmandement. 88

them bothe through the bealpes. whose ſeruent minde & ſeale god did ſo moch allowe, that he did therfore bothe ceaſſe from further punyſhement of the iſraelites, & alſo graūted to Phinees, & his ſucceſſion for euer, the dignitie of the high prieſt.

Item howe the tribe and ſtocke of Beniamyn was ſo punyſhed for the mayntenaunce of certayne perſones of the Citie of Gabaa (whiche had, contrary to this cōmaundement, ſhamefully abuſed a certayne mans wiſe) that of .xxv. thouſande, and ſeuē hundred men of armes, there remayned on lyue but ſix hundred.

Iud. 10.

Item how almyghty god for the tranſgreſſion of this cōmandement, cauſed byrmyſte & fyre to rayne downe from heuen vpon al the cōūtre of Sodom & Gomor: & ſo diſtroyed the hole region bothe men & beaſtes, and al that grewe vpon the erth, reſeruyng onely Loth, & his .lii. daughters. Theſe terrible examples, & many other lyke, almyghty god dyd ſhewe in tymes paſt: to thintent we ſhuld haue them in our cōtinual remēbrance, and ſo ſhuld euer ſtande in awe & feare to offende god. For though he do not ſo preſently punyſhe vs here in this worlde, as he dyd the perſons before reherſed: yet his long patience, & forbearing, is no allowance or forgyuenes of our offences, ſe we contynue ſtill in them, but a ſore accumulation, and heapyng together of goddis wraathe and indignation agaynſt the day of iudgement. At whiche tyme, in ſtede of this temporal payne, we ſhall receyue euerlaſtyng payne: beinge, as ſaynt Paule ſayth, excluded from the euerlaſtyng kyngdome of heuen. and as Chriſte ſayth in the goſpell, and ſaynt Iohn in the Apocalyps, we ſhall

Gene. 19.

Rom. 2.

## The declaration of

Matt. 22.  
et. 25. et  
Luc. 13.

we shall be cast into the burninge lake of hell, where is fyre, byrmstone, wepyng, waylyng, and gnashyng of teth without ende.

Seconde we thynke it conuenient, that all bishops and preachers shall instruct & teache the people, commytted vnto theyr spirituall charge, howe that in this comaundement, not onely the vices befoze reherled, be forbydden & prohibited: but also the vertues contrarye to them be requyred & comaunded, That is to say, fidelitie, & true keepyng of wedlocke, in them that be marryed, continence in them that be vnmarryed, and generally in all persons shamesfastnes, and chastenes, not onely of dedes, but of wordes and maners, roustenance & thoughtes. And moze ouer fastyng, temperance, watchyng, labour, and all lawfull thynges that conduce and helpe to chastite. And that therfoze agaynst this commaundement offende all they, whiche do take any synge womā, or other mannes wyfe. or that in theyr hartes do couete & desyre for to haue them. For as Chyriste sayth, who so euer eyeth a woman, wylsynge to haue her: hath all redy commytted adulterye with her in his harte.

Matt. 5.

They also offende this commaundement, that take in mariage, or out of mariage any of theyr owne kynrede or affinitie, within the degrees forbydden by the lawes of god.

Leuit. 18.  
& 20.

They also offende agaynst this comaundement, whiche abuse them selves, or any other persons, agaynst nature. or abuse their wyues in the tyme of their menstruall purgation.

They also that do nourishe, steepe, & prouoke them selves, or any other to carnall lustes & pleasures



the eyght cōmandement.

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tures of the body, by vnciently & wanton wordes, tales, songes, sightes, touchinges, gay & wanton apparaple, & lasciuious deckynge of them selves, or any such other wanton behauiour & entise-ment. And also all those, which procure any such acte, or that minister house, licence, or place thereto. And all counsaylours, helpers, and consenters to the same: do greuously offende god, and do transgresse this cōmaundement.

Wherof all they that auoyde not the causes hereof, so moche as they conueniently may, as surfettinge, slooth, idelnes, immoderate slepe, & company of such (bothe men and women) as be vncaste and euill disposed: be gilty of the transgression of this commaundement.

The declaration of the eyght cōmaundement.

**A**S TO VCHYNGE the eyght cōmaundement we thynke it conuenient, that all bishops and preachers shall instructe and teache the people, committed vnto theyr spiri- tual charge, first, that vnder the name of thefte or stealyng in this cōmaundement is vnderstan- ded all maner of vlawfull takynge away, occu- pyenge, or keepynge of an other mannes goodes, whether it be by force, extortion, oppression, by- berie, vsurie, simonie, vlawfull cherechaunce, or els by false byenge and sellynge, eyther by false weyghtes, or by false measures, or by sellynge of a worse thyng for a better, or a thyng counter- fayte for a true, as gylte copier, for true golde, or glasse for precious stones, and generally all maner of fraude or decepte.

¶

Item

### The declaration of

Item that lyke as the vices before reherfed be by this precepte forbydden, euen so, sondry vertues, contrary to the sayd vices, be by the same commaunded. as to deale truely and playnly with our neyghbours in al thynges. to gete our owne goodes trewly. to spende theym liberally vpon them that haue nede. to fede the hungry. to gyue drynke to the thyrsty. to clothe the naked. to harborow the harborles. to cōfort the sych. to vistinge the prisoners. & finally to helpe our neyghbours with our lernyng, good counsell, & exhortation, & by all other good meanes that we can.

SECONDE we thynke it conuenient, that all byshoppes and preachers, shall instructe and teache the people, comytted vnto theyr spirituall charge, that agaynst this cōmandement offende all they, whiche by craft, or by violence, vpon see or lande spoyle, robbe, or take awaye any other mannes seruant, or chyld, lande, or inheritance, horse, shepe, or catal, fyre, foule, conyes, or dere, money, icwels, apparayle, or any other thyng, whiche is not his owne.

And lykwyle offende they agaynst this commaundement, whiche haue goodes gyuen to an vble, and put them not to the same vble: but kepe them to theyr owne aduantage. As maysters of hospitales, and false executours, whiche conuert the goodes gyuen to the sustentation of the poore folkes, and other good & charitable vbles, vnto theyr owne profyte.

Item that all they, whiche receyue rent or stipende for any office spirituall or tēporall, & yet do not their office belongyng ther vnto: be theues, & transgressours of this cōmaundement.

Item

the eyght cōmandement.

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Item that al they, whiche take wages or fee, pretending to deserue it, and yet do not in dede, as labourers and hyred seruantes, which loyter and do not applye their busynes. And lykewise aduocates, proctours, atturneys, counsellours, in any of the lawes, whiche somtyme for lyttell payne take moche stipende, or in their defaulte and neglygence marre good causes, or doo any thyng to the hynderance of spedye iustyce, for theyr owne aduauntage: do transgresse this cōmaundement.

Item that all they transgresse this cōmaundement, whiche bye any stolen goodes, knowing that they be stolen, or that bye thinges of them, that haue no auctoritie to sell them; or alienate them, if they knowe the same. And lykewise do they, that fynde thinges lost, and knowing the owner therof, wold not restore them, or wold not do theyr diligence to knowe the owner.

They also, whiche defraude their hyred seruantes of their due wages. and they that borrow any thyng, or receyue any thing deliuered vnto them vpon trust: and wold not restore the same ageyne. and they that vse fals weightes or measures, or deceytfull wares, or sell their own wares at vnrasonable pryce, farre aboue the iust valour. and they that engrosse & bye vp any kynde of wares hole into their owne handes: to the intent that they maye make a scarcenes therof in other mens handes, and sel it ageyn as they lyst. and generally al couetous men & bribers: whiche by any meanes vnlawfully get, or vnumercyfully kepe from them that haue nede: be trasgressours and breakers of this cōmandement.

The declaration of  
The declaration of the nynte  
cōmaundement.

**A**S CONCERNYNGE the nynte cōmandemēt, we thinke it cōuenient, that all bisshops and preachers shall instructe and teache the people, cōmitted vnto their spirituall charge, fyyst that by this cōmandement is forbydden all maner of lyenge, sclyanderynge, backbytynge, fals reportynge, false accusynge, yuell counsaylynge, and all maner of mysusynge of our tongue, to the hurte of our neyghbours, whether it be in their body & goodes, or in their good name and fame. The apostle saynt James lykeneth the tongue of a man vnto a bytte in a horse mouth: which turneth the hole horse every way, as pleaseth hym, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyppe: wherby all the hole shyppe is ruled at the pleasure of hym, that governeth the helme. And thysydely he comparithe it vnto a sparckle of fyre, whiche (if it be suffered) woll bournе vpon a hole towne or cite. And surely all these cōparisons be very apte and mete. For the tongue of a man (no dout) is the chiefe stay of al the hole body, epyther to do moche good, or els to do moche hurte. The voyce of the tongue percerth the hartes of the herers, and causeth them to conceyue of othor men good or euyll opinion. It kendleth, or quenicheth cōfencion. It dysposeth mē to warre or peace, and moueth the herers sondry ways to goodnes, or vice. And lyke as the great ragious flames, that go from house to house, come but of one sparckle, which in the begynnynge might haue ben easily quencheth, but by negligence and sufferance

Iaco. 3.

ranke encreaseſeth & waxeth ſo great, that no man  
 can reſiſt it. And like as fire is a great cōmoditie  
 many wayes (if it be well and wyſely vſed) and  
 contrary an vnter deſtruction, if it be ſuffered, and  
 no hede taken ther vnto: Euen ſo of a mannes  
 tongue (although it be but a very ſmall membze  
 of the body) yet there cōmeth exceeding great be-  
 nefite, bothe to him ſelfe and others, if it be well  
 and wyſely governed. And contrarpe wiſe, if no  
 hede be taken ther vnto, but be ſuffered to runne  
 at large: than it is not one ſynge puel alone, but  
 a rote and occaſion, or rather an heapinge togy-  
 ther of al euyls. And bycauſe that of the tongue  
 cometh ſo moch good or ſo moche euylle: ther-  
 fore by this cōmaundement is not onely forbyd  
 all euyll vſe of the tongue, to the hurte of oure  
 neighbours: but alſo in the ſame is cōmaunded  
 all the good vſe of the tongue, to the benefite of  
 our ſaid neighbours. As to be true and playne  
 in our wordes. to be faithfull in cōuenantes, bar-  
 gaines, and promyſes. to teſtifie the trouth in al  
 courtes, iudgementes, & other places. to repoſe  
 well of them that be abſent. to vſe gentyl wordes  
 to them that be preſent. to gyue good counſel and  
 exhortation to all goodnes. to diſſwade from all  
 euyll. and whan we knowe any man to do amis,  
 not to publiſhe his faulte to other men, to his  
 hynderance and ſclaunder: but rather to admo-  
 niſhe hym priuely betwene hym and vs, and to  
 ſeke his reformation. to ſpeake well by our enue-  
 mies. to pacifie and ſet at one them that be enue-  
 myes, to excuſe them, and to anſwere for theym,  
 that be vniuſtly ſclaundered. And generally in  
 all other thinges, to vſe our tongues in trouth



The declaration of  
to the welthe of our neighbours.

**T**he seconde we thinke it convenient, that all his  
shoppes and preachers shall instruct and teach  
the people, committed vnto their spiritual charge,  
that ageynst this comādemēt offendē all they,  
whiche by lying and viterpunge of false speche,  
deceyue and hurte any man, and suche lyers be  
the diuels chyldren. For as saynt Iohn saith in  
his gospel, The dyuell is a lyer, and the father  
of lyers. And therfore byddeth sayncte Paule,  
that we shuld put away lyeng, and speke trouthe  
euery man to his neighbour.

**I**tem that al they offendē against this comāns  
demēt, which be detracters, backbityers, & slan-  
derers, whom the wise man doth liken vnto ser-  
pentes, that priuely bite or stinge men behynde,  
whan they be not aware therof. And surely such  
men (what so euer they pretende, go not aboute  
to heale & amende them, that do amysse: but ra-  
ther to satisfie their owne malice & slanderous  
tongues. For like as the surgion, that wol heale  
a wounde, doth couer it and bynd it, that it take  
no open ayze: so if we intende the amendement  
of our neighbours fautes, we must not open it as  
brode to his hurt, but we must be sorow, and pray  
to god for hym, and so takyng hym vnto vs, we  
must priuily counseyle and exhorte hym. And no  
doubte, this louynge correction woll make hym  
beware, and take hede, that he offendē no more.  
But if we tell his defaultes fyrst to one, and af-  
ter to an other, and charge euery one to kepe coun-  
sell, as though we had tolde it to no mo: this is  
no amendement of his fault, but a declaration of  
our own, & a reprehension of our selves, in that  
we

Ioan. 8.  
Ephc. 4.

Eccle. 10.

the nyynth cōmandement. 92

We utter forth vnto other that thyng, whiche we our selves iudge not to be uttered. And surely we condemne our selves therein. For we shulde fyrst haue kept it secrete our selves, if we wolde that an other manne shulde not utter the same. And therfore the wyle man sayth, If thou hast herde any thyng agaynst thy neyghbour: let it dye within the, and be sure it wol not burst the. And agaynste backbyters spekethe the prophete Dauid, who soo euer pryuely sclaundereth his neyghbour, hym woll I destroye.

Eccle. 19

Psal. 100.

And they also offende this commaundemente, whiche gladly gyue eares, & be redy to here such backbyters. For as saynt Bernarde sayth, Like as the backbiter carryeth the dyuel in his mouth: so the herer carryeth the dyuel in his eare. For the detractour is not glad to tell, but to hym, that is glad to here. And the wyle manne saythe, That lyke as the wynde dypueth away the rayne, euen so dothe an harde, and a displeasaunte countenaunce dypue awaye the tongue of the backbyters, and maketh them abashed.

Prou. 25

They also breake this cōmaundement, whiche with flatterynge & double tongues, go about to please suche as be glad to here complayntes.

Judges also, whiche gyue sentente contrary to that, which they knowe to be true. and they that in iudgement do hyde & suppress the trouthe, and they that make any false ples, to the delay and hynderance of iustice, or any otherwise do stowe iustice. and inquestes, which vpon lyght groundes, or vpon groundes not wel examined, or discussed, gyue verdict: be transgressours and breakers of this cōmaundement.

### The declaration of

And aboue other they do transgresse this commaundement, whiche in preaching, or other wise do teache or maynteyne any false or erronpouse doctrine, contrary to the worde of god, or that do teache fables, or menues fantasies, and imaginations: affirmynge them to be the worde of god. For suche be not false wyynes of worldely matters: but false wyynes of god.

### The declaration of the tenth commandement.

**A**S CONCERNYNG the tenth commaundemēt, we thinke it conuenient, that all byshops & preachers shal instruct and teache the people, comytted vnto theyr spiritual charge, fyrst that where as in thother commaundementes befoze reherfed, be forbidden al wordes, dedes, and counsell, whiche be agaynste goddis pleasure, & the lone of our neyghbours: In this last pcept be forbydden the inwarde affections of our hartes. For in this last pcepte is forbyd all inwarde motion, desyre, delyte, inclination, & affection vnto euyl. whiche thinges be so roted and planted in all vs the chyldren of Adam, euen from the fyrst houre of our byrth, that although by the inspiratiō of the holy goost, and the grace of god, gyuen vnto vs, we do entende neuer so well, and wolde moste gladly eschewe all euyl: yet there remayneth in vs a disposicion, and readiness vnto suche thinges, as be contrary to the wyll and commaundement of god. In so moche that if the grace of god did not helpe vs, to stave and resist our owne noughtynes, and delyte vns to synne: the same our concupiscence & naughtynes

nes shuld be so moche, that we shuld runne head-  
 lynge into all mischiese, and that at every lygh-  
 occasion. our nature is so corrupt, and we be so  
 farre from the perfyte obedyence vnto goddis  
 wyll, whiche we had in the state of innocency,  
 yet syl ought to haue. And of this corruption of  
 our nature and redynes vnto euyl complayneth  
 saynt Paule in his epistle vnto the Romaynes,  
 where he declareth at length, that the nature of  
 man is so ful of concupiscence, & euyl affections:  
 that no man dothe oꝛ can of hym selfe satisfie, oꝛ  
 fulfyll the lawe of god. And that the lawe con-  
 demneth all men, as transgressours. And that  
 therfoꝛe every man foꝛ his saluation, must haue  
 refuge vnto the grace & mercy of god, obteyned  
 by our saypoure Iesu Chryste. I knowe (saythe  
 saynt Paule) that in me, that is to saye, in my  
 fleshe dwelleth no goodnes, foꝛ I haue a good  
 wyll, but I fynde not howe to performe it. foꝛ  
 I do not that good thyng, whiche I wolde, but  
 I do that euyl, whiche I wolde not. And if I do  
 that I wolde not: than it is not I that do it, but  
 synne that dwelleth in me. Thus fynde I by the  
 lawe, that whan I wolde do good, euyl is pre-  
 sent with me. foꝛ I delyte in the lawe of god, as  
 concerning myne inward man: but I se an other  
 lawe in the partes of my body: whiche rebellet  
 continually agaynst the lawe of my mynde, and  
 subdueth me vnto the lawe of synne, whiche is  
 in the partes of my body. O wretched man that  
 I am: who shall deliuer me from this body of  
 deth? The grace of god by Iesu Chryste.

By these wordes of saynt Paule it appereth,  
 what concupiscence, corruption, and euyl resteth

Rom. 7.

The declaration of  
continually in the nature of man. by reason wher  
of though he be neuer so well mynded, yet he is  
stayed, letted, & hyndered from the pfitte accom-  
plyshment of goddis wyll & commaundementes.

**S E C O N D E**, we thynke it conuenient, that  
all byshops and preachers that instruct & teache  
the people, committed vnto theyr spiritual charge,  
that not withstanding that this corruption and  
concupiscence be damnable in all them, that be  
not baptised, although they neuer comytte any  
actual offence: yet vnto vs that be renued by bap-  
tisme in the right sayth of Christ, it is neyther  
damnable, nor yet culpable: if we by the spirite &  
grace of god endeavour and applye our selves to  
withstand & resiste it, and do not gyue our selves  
to liue after the motions and desyes therof. And  
therfore sainte Paule (vpon the wordes before  
reherfed) inferreth and sayth, That there is no  
damnation now vnto them that be in Christ Ie-  
su, whiche walke not after the fleshe, but after  
the spirite. And anon after he saith, If you liue  
after the fleshe, you shal dye, but if by the spirite  
you mortifie the deedes of the body you shal liue.

Thyrdly we thynke it conuenient, that all bys-  
hoppes & preachers shal instruct and teache the  
people, committed vnto these spirituall charge,  
that lyke as in the fyrste commaundement vnder  
the name of father and mother, is vnderstande  
al superiours, And in the sixte commaundemente  
vnder the name of kyllynge, is vnderstande all  
wraath and reuengynge, And in the seventh com-  
maundement vnder the name of adulterie is vnder-  
stande all vchaste luyng, And in the. viii.  
commaundement vnder the name of thefte, is vnder-  
stande

Rom. 8.



the tenth cōmandement.

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derstande all deceptful dealing with our neigh-  
bours. And in the. ix. cōmaundement vnder the  
name of fals wytnes, is vnderstande all mysdise  
of the tongue: So in this laste commaundemēt  
vnder the name of despyringe of an other mans  
wyfe and goodes, is vnderstande all maner of  
puell and vnlawfull desyre of any thyng. And  
lyke as in this precepte is forbydde all puell de-  
syes: Euen so in the same be commanded all  
good desyes, good affections, good inclinacions  
to godly thynges, and the perfytte obedience of  
our hartes vnto goddis wyll. whiche althoughe  
we shall not fully and absolutely attayne vnto,  
whyle we be in this lyfe: yet this cōmandement  
dothe bynde vs to enforce & endeavour our selves  
ther vnto by contynuall resistyng and fightyng  
agaynst the sayd corruption, concupiscence, and  
euill desyes. For as moche as they be the very  
roots, and spring, from whens dothe flowe and  
growe all euill dedes and viciouse lyuynge. as  
Christe saythe in the gospelle. From the harte  
spryngeth all euill thoughtes, murder, adulter-  
ie, fornication, thefte, false wytnesse, blasphemie.  
And the same is shewed dayely by expe-  
ryence. For whan a manne despyrith an other  
mannes goodes, yf he can not haue them: then  
he falleth into enuye, and grutchethe agaynst  
theym, that haue suche goodes, and despyrethe  
yuell towarde them, and is gladd when they  
haue losse or hurte. All whiche euille affections  
procede of the sayde vnlawfull desyre. For as  
saynt Paule saith, Such as be not content, but  
desyre to be ryche, they fall into diuers tempta-  
tions and snares of the dyuelle, and into many  
noys

Matt. 15.

1. Timo.

The decla. of the x. cōmandemēt.

noy som & vnprofitable wythes & despyres, whiche  
droweneth men into perdition & destruction. For  
the rote of all euyll is Cupiditie or vnlawfull de-  
syre of goodes in this worlde. And suche persons  
as haue moche folowed this conetousnes, haue  
erred from the sayth, and wrapped them selves  
in many pangues and sorowes.

**F**ourthly we thynke it cōuenient, that all bi-  
shops and preachers shall instruct & teach the  
people, comytted vnto theyr spirituall charge,  
that all maner of men be in suche wyse culpable  
of the transgression of this cōmandement, that  
no man can iustifie hym selfe in the sight of god.  
For god loketh throughe euery mans hert, & syn-  
deth therein moche corruption and concupiscence,  
although in some more some lesse, accordynge as  
they haue more or lesse mortified their sayd fleshy  
ly and worldly concupiscence. And if there were  
no more cōmandementes of god but this one: yet  
is there no man in this worlde, but (if he diligent-  
ly exerce his owne harte, and conferre it with  
this cōmandement) he shall anone perceyue, that  
he is many wayes culpable & guyltie before god,  
by transgressions of this commandement, if god  
shulde entre into strypte iugement with him, and  
deale with hym, accordynge to iustice withoute  
mercy. But amonge all other, they chiefly be  
transgressours of this cōmandement: whiche by  
deliberation & full consent, cast their mynthes and  
studies to accomplyshe the concupiscence & desire,  
whiche they haue to obteyne and gette an other  
mans wyfe, chyld, seruant, house, lande, corne,  
catall, or any thyng, or goodes that be his.  
And they also be transgressours of this cōman-  
dement.

## The notes of the.x.cōmandementes.

dement, whiche by enuy be sorie of their neigh-  
bours welth & prosperitie, or be glad of their sor-  
rowe, hinderance, or aduersitie, and also all they,  
whiche do not set their myndes & studies, to pre-  
serue, maynteyn, & defend vnto their neighbours  
(as moche as lyeth in theym) theyr wyues, chil-  
dren, seruantes, houses, landes, goodes, & al that  
is theirs. For (as before is declared) this com-  
mandemēt not only forbiddeth vs to desire from  
our neighbour any thyng, whiche is his: but by  
the same we be also commanded, gladly to wishe  
and woll vnto hym, that he maye quietly possesse  
and enioy all that god hath sent hym, be it neuer  
so great habundance. And this mynde we ought  
to beare vnto every man by this cōmandement,  
not onely if they be our frendes & louers, but al-  
so if they be our ennemies and aduersaries.

## HERE FOLOVVETH CER

taine notes necessarie to be lerned for  
the better vnderstandyng of the  
tenne commaundementes.



**F**IRST It is to be noted, how  
that our lord not onely deliue-  
red vnto Moyses, whā he was  
in the mount of Sina, two ta-  
bles of stone, wherein these tēne  
cōmaundementes were wytten  
with goddis owne finger, & not  
by Moyses, ne any other creature: but also how  
in the same place, & at the same tyme, god thre-  
ned to punyſhe all them greuously, & extremely,  
yea to the thyrde and fourth generation, which  
ould

Exodi. 19.  
et. 20.

The notes of the

Luc, 18.

shulde transgresse any of the sayd commaundementes. and contrary, how he promysed to shewe mercy, and to geue lyfe euerlastynge to all them, that shulde obserue and kepe the same. whiche thyng was afterwarde confirmed by our saviour Christe. for whan a certayne great man asked hym, what he shulde do to come vnto the lyfe euerlastynge, Christe answered hym & sayd, If thou wolte come vnto the kyngdome of heauen, kepe the commaundementes.

Seconde it is to be noted, that all the workes of mercy, and all good thynges, whiche we be bounde to do, and lykewyse all synnes, whiche we be bounde to eschewe and leaue vndone: be sufficiently cōteyned and comprised in these two tables. for where as our hōle office and duetie, as well to god as to our neyghbour, standeth in hart, worde, and dede, The fyrt foure preceptes, whiche be the preceptes of the fyrt table, cōteyne our sayd hōle duetie towarde god. The sixe other preceptes, whiche be preceptes of the second table, contayne our hōle duetie towarde our neyghbour. for the fyrt commaundement chiefly sheweth, howe we ought to order our self vnto god in our hartes, by pure fayth, hope, loue, and dyede. The seconde & fourth sheweth, howe we ought to order our selves vnto hym in our outward actes & dedes. The thyrde sheweth, howe we ought to order our selves vnto hym in our tongue and wordes. And lykewyse the .v. the .vi. the .vii. and .viii. do shewe, how we shulde order our outwarde actes & dedes vnto our neyghbours. The .ix. how we shulde order our wordes & tongues vnto them. And the .x. how we shulde be

be towarde them in harte and mynde.

THYRDLY it is to be noted, That for as moche as out of a good harte, endewed and replenysched with the loue of god and our neyghbour, springeth forth all good wordes & workes: And out of an euill harte, voyde of the loue and dyede of god, and replenysched with hate and malice towarde our neyghbour, springeth forth all euill wordes and workes. accordynge to the sayinge of our sauour in the gospels, where he sayth, That a good man out of the good treasure of his hart byngeth forth all those thinges that be good: and an euill man out of the euill treasure of his harte byngeth forth those thynges that be euill. Therfore our sauour Christe redureth all these tenne commaundementes vnto two commaundementes, belongynge to the harte, that is to saye, to the loue of god, and our neyghbour. For where as the pharisees came vnto Christe, and sayd, Master, whiche is the greattest commaundement of the lawe: our sauour answered them, and sayd, The chiefe and greattest commaundement is, that thou shalte loue thy lord god, with all thy harte, with all thy soule, and with all thy mynde. And the seconde, lyke to this, is, that thou shalte loue thy neyghbour euen as thy selfe. And in these two commaundementes standeth and conspyeth all the hole lawe and the prophetes.

These be the wordes of Christe, wherein it is further to be noted, that to loue our lord god with all our harte, soule, & mynde, is to set al our hole mynde & thought, to knowe hym, to honour hym, to please hym, and to loue hym vnfaynedly aboue

Math. 12.

Math. 22.



# The notes of the

aboue all other thynges in the worlde. For he is  
a selous god, and will not be content, oneles we  
pelds vnto hym, our holl harte & loue. And if we  
shall set oʒ fire any part of our hart oʒ loue vpon  
the worlde, oʒ the flesh: no doubte, god will not  
be parttaker of our loue. For he requirerh the  
holl loue of our hartes, and that we shall loue  
nothyng but him, oʒ for him, and that so hartely,  
that (if case requyre) we shall not refuse to suffer  
any bodily punishment, noʒ yet death for his  
sake. And this loue towarde hym we do declare;  
whan we set our myndes to obserue & fulfill his  
cōmaundementes. For as Christ sayth in the gōs-  
pell, He that hath my cōmaundementes, and kee-  
peth them, it is he that loueth me. And contrary  
the loue and charitte of god, and our neyghbour  
(as saynt Pauls sayth) is the fulfillyng of all  
the holl lawe. For no doubte if we loue god a-  
boue all thynges: than we loue hym more than  
our selues. And if we loue hym more than our  
selue: than will we folowe in all thynges his  
wyll, and not our owne. And in lyke maner, if we  
loue god aboue all thynges: than do we loue hym  
aboue our neyghbour, & so we will for nothyng  
fulfill the wyll of our neyghbour agaynst his  
wyll. and as the loue of god aboue all thynges  
shulde so kepe, direct, and guyde vs, that for no  
loue oʒ pleasure to our selue oʒ to our neyghbour,  
we shulde wyllynghly transgresse the least part of  
any of the tenn cōmaundementes. In lyke wyse  
the hartly and feruent loue, that we shulde beare  
to our neyghbour, as to our selues, shulde pre-  
serue and kepe vs, that we shulde not hylt hym,  
noʒ cōmyt adultery with his wyfe, noʒ steale his  
goodes,

Ioan. 14.

Rom. 13.

tenne cōmandementes.

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goddes, nor beare false witness agaynst hym, nor by any meanes do, speake, or wyshe any manner of euill vnto hym, but we shulde with harte, tongue, and handes, wyshe, speake, and worke al goodnes towardes hym, as saint Paule saith, He that loneth his neighbour, hath fulfilled the lawe. for these cōmandementes, Thou shalt not commytte adulterye, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not desyre, and such other cōmandementes be all compysed in this sayinge, Thou shalt loue thy neyghbour as thy selfe. for if we loue our neyghbour as our selfe: than muste we vse our selfe towardes hym, as we wolde that he shulde vse hym selfe towardes vs. that is to saye, we must do for hym, as we of reason wyll, and desyre that he shulde do for vs, and desyre and wyshe towardes hym, as we of reason wolde that he shulde desyre and wyshe towardes vs. This is the lawe of nature, this is the lawe of the gospel. And therefore let vs kepe these two cōmandementes: and than we shall kepe the holt lawe. for as saint Paule saith, The fulfylling of the lawe is loue and charite.

Rom. 13.

Matt. 22.

Fourthly it is to be noted, that there be thre consyderations, for the whiche all true chrysten men ought to employ theire labour and diligence, to knowe these tenne commaundementes. The fyyst consyderation is, for that in these cōmandementes god hath sufficiently declared vnto vs his wyll & pleasure, as well what he wolde haue vs to do, as what he wolde haue vs not to do. The seconde consyderation is, for that we may knowe hereby our infirmitie, synne, and damnacion.

A

cion.

# The notes of the .x. cōmandementes.

Rom. 3.

Gala. 3.

416. For when we loke earnestly vpon these cōmaundementes of god, & consider what thynges god requireth of vs in them: we shall se our selves as in a myrrour. & shall, and shall easily perceyue, howe farre we be from the trewe and perfect obseruing of the same cōmandementes, and so we shall perceyue our owne defaultes, our owne myserie, noughtynes, and our owne damnable state, as saynt Paule sayth, By the lawe of the cōmaundementes we may knowe our synnes. The thyng to be considered is, for that by these cōmaundementes, we may also attayne the knowledge of goddis mercy. For when we perceyue, that of our selves we haue no strength, goodnes, or lyfe eternall, but weakenes, synne, and euerlastyng death: then we may evidently se, howe moche more we haue of the mercy of god, and to haue a saviour and redeemer to paye a raunsome for our synnes, and to deliuer vs from euerlastyng captiuitie, damnation, & deth, due vnto vs for the same. And therfore saynt Paule sayth, The lawe was our scholc master, conductour, & leader vnto Christ, that we myght be iustified by fayth, that is to saye, by goddis mercy, whiche Christ obteyned for vs.

¶ FIFTLY it is to be noted, that although these lawes and cōmaundementes of god, teache vs what is good, & what we shulde do to please god: yet they geue not vnto vs strength and power to do the same: but all suche strength cometh of god, by his singular grace and gyfte. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Iesu Christe, what we

shulde

the Pater noster.

Shuld alke, for as these tenne commandmentes  
do teache vs what is goddis will, so the Pater  
noster teacheth vs, that we shulde dayly & contin-  
ually pray to the father of heuen, that it maye  
please hym, to geue vs his helpe and grace, to do  
all his will, that is to say, to do all that is good,  
and eschewe that is euill. For surely god com-  
mandeth vs thynge, whiche we of our selfe  
can not doo; because we might serue, what of  
hym we shulde alke. And therefore after the de-  
claration of these x. commandmentes in maner  
as is before expressed, we shall descend now vnto  
the declaration of the Pater noster.

HERE FOLLOVETH THE

fourth parte of this treatise,  
conteyninge the expo-  
sition of the Pater  
noster, and the  
Aue maria.

The Pater noster deuised into  
seven petitions.



VR FATHER that art in he-  
uen, thy name be halowed.  
Thy kynngdome come vnto vs.  
Thy will be done and fulfilled in  
earth, as it is in heuen.  
Geue vs this daye oure dayly  
bread.

And forgyue vs oure trespasses, as we forgyue  
them that trespass agaynst vs.  
And leade vs not into temptation.  
But deliuer vs from the euill. Amen.

The interpretation of  
The sense and interpretation of  
the fyrst Petition.

**O** GOD ALMIGHTY our most dere  
heuenly father, whiche of thyne infinite  
benenolence, and only mercy hast taughte,  
and commaunded vs, by thy only and dere belo-  
ued sonne Iesu Christ, to beleue constantly: that  
for his sake, thou haste admytted vs into the  
number of thy chyldren, and made vs the very  
inheritours of thy kyngdome, (where as in dede  
thou myghtest, of iustice and good right, haue  
vnterly reasouned & refused vs for thy chyldren,  
and haue bene a vengeful and a greuous iudge as  
geynst vs synners, forasmuche as we haue soo  
off, and so abhominably offended, & transgressed  
thy godly and most holy wyll, and haue geuen  
the so iuste occasion of displeasure agaynst vs)  
No here we holde thy chyldren, haueinge concei-  
ued in our hartes firme and stedfast trust of thy  
fatherly loue towardes vs, & lamentynge in our  
hartes to se, howe many wayes thy godly name  
is dishonoured & blasphemed here in this vale of  
mylery, we moue humbly, & euen from the roote  
and bottom of our hartes beseeche and pray the,  
that thy name may be halowed, honoured, prai-  
sed, and glorified, amōge vs here in this worlde.  
Make (we beseeche the) that all wythcraftes, &  
falle charmes, may be vnterly abolished amōge  
vs. Cause al confusions, by the which Saten,  
or other creatures be enchaunted, to cease by the  
blessed name. Make that all false faith, by the  
whiche men rather mistrust the, or put their con-  
fidence in any other thinge than in the: may be  
destroyed.



destroyed. Make that all heresies and false doctrines may vanishe away, and that thy worde may be truly taught and set forth vnto all the worlde, & that all infidels may receiue the same, and be conuerted vnto the right catholike faith. Make that we be not deceiued by hypocrisie, or counterfayting of trowth, of righteuousnes, or of holynes. Make that no man sweare in vayne by thy name, or abuse thy name, to lye, or to deceiue his neyghbour. Keep vs from pryde, & from the vayne ambition and desyre of worldly glory and fame. Keep vs from all enuy, malice, couetousnes, adulterie, glotony, sloth, from backbiting, and sclaundering of our neyghbours, and from all other euell and wicked thoughtes and dedes, whereby thy name may be dishonoured and blasphemed. Graunt vs that in all perills and dangers we may runne vnto the, as vnto our onely refuge, and cal vpon thy holy name. Graunt, that in our good wordes and workes, we maye only please and magnifie the. Keep vs from the most damnable synne of dykyndenes towards the. Graunt, that we, whiche do already professe thy right faith, may styll continue in the same: and may declare and expresse the same, as wel in our outwarde conuersation, as in plessyng the same with our mouthes. Graunt, that by our good life and our good workes all other may be moued to good: and that by our euell workes and synnes no man may take occasion to slander thy name, or dimynishe thy laude and prayse. Keep vs that we desyre nothyng, whiche shoulde not redourne to the honour and prayse of thy name. And if we aske any suche thyngs; here not our foly shewes.

# The interpretation of

Make that oure lyfe be such, that we maye be truly founde thy chyldren in dede, and that we shall not in vayne call the our father: but that in all thynges we maye lorde and seeke for the honour and glorie of thy name.

**FOR** THE better & more ample declaration of this first petition, we thinke it conuenient, that all bishops & preachers shall instruct & teach the people, committed vnto their spirituall charge, first, that our sauour Iesu Christ was the author & maker of the Pater noster. And that therefore lyke as he was of infinite wysdom, & of infinite loue & charite to ward vs: Euen soo all christen men ought to thinke & helde, that the same prayer is the most excellent, and the mooste sufficient, & most perfecte of all others. And surely so it is in very dede. For neyther there is any thyng in this prayer superfluous, neyther there wanteth any petition, suite, or request, whiche may be necessary for our iourney and passage in this worlde, or for our furtherance to the attaynyng of the lyfe and glorie euerlastyng.

**Seconde**, that every good christen man may be assured to attayne his requestes, made in this prayer, yf he shall enforce hym selfe, and applye his hole hart and wyll to the wyll and grace of hym, vnto whom this prayer is made, and also if he shall offer & offer the sayd petitions inwardly with his hart, & with such confidence and trust in god, as he requereth. For surely no prayer is thankfull vnto god, but that, whiche springeth from the harte. And therefore the prophete Dauid crieth to our lord with all his harte. And

Thynges

Psal. 9. et  
Psa. 118. &  
Psal. 137.  
et, Pro. 3.  
et, Sapi. 8.  
Matt. 7.

Moses is noted to crye out aloud, when he  
 he spake no more with his mouth, but he spake  
 aloud in his harte. And our worde by his pro-  
 phete noteth, that some praye with theyr lips,  
 and in their harte mynde nothinge lesse than  
 that, whiche they pray for. And therefore who so  
 euer entendeth by sayinge of this Pater noster,  
 to attayne that he desyreth in the same, he must  
 fyrste here hym selfe, and vnderstande what he  
 sayth, and so comioyn the worde of his mouth  
 with the same worde in his harte, and saye, as  
 the prophete Dauid sayde, The hymnes & pray-  
 synge, whiche I shall p[er]f[or]me to the good lord,  
 shall issue out frome the inward p[ar]tes of my  
 harte, to the p[ar]tes of my mouth: when I shall  
 synge laudes and psalmes vnto the.

Isai. 29.  
 Matt. 15

Psal. 70,  
 et. 18.

**T H I R D L Y**, that all christen men ought to  
 conceiue great comfort, and ioye, in that they be  
 taught & commaunded in this prayer, to take al-  
 myghty god for theyr father, and so to call hym.  
 If our soueraine lord the king wold say to any  
 of vs, take me for your father, & so call me: what  
 ioye in hart, what cōforte, what cōfidence wold  
 we cōceiue of so fauourable & gracious wordes?  
 Moche more than incomparably haue we cause  
 to reioyse, that the kynge & prince of all prynces  
 sheweth vnto vs this grace & goodnes, to make  
 vs his chyldren. And surely as the natural sonne  
 may assuredly trust, that his father wold do for  
 him, al thinges that may be for his setting forth  
 and aduancement: euen so we may vnbonded-  
 ly assure our selves, that hauinge almyghty god  
 to our father, we shall lacke nothinge, neyther  
 in this worlde, nor in the worlde to come, which

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may be profitable & expedient for vs towarde  
the euerlastynge inheritaunce, whiche our heu-  
ly father hath prepared for vs.

**FOURTHLY**, that lyke as this worde Fa-  
ther declareth the great beneuolence, mercy, and  
loue of god towarde vs : so it admonisheth vs  
agayne of our duetie towarde hym, and howe  
we be bounde to shewe agayne vnto him our hole  
happy loue, and our obedience, & redynes to fulfil  
all his preceptes, and commandementes with all  
gladnes and humillite. And therfore who so euer  
presumeth to come to god with this prayer, and  
to call hym Father, and yet hath not full entente  
and purpose to vse hym selfe in all thynges lyke  
a kynde & an obedient sonne: he cometh to him  
as Iudas came to Christe with a kyffe, preten-  
dyng to be his frende & his seruante in calling  
hym myster, and yet he was in dede a traytoure  
to him, and a deadly enemy. And for this consi-  
deration euery christen man, that entendeth to  
make this prayer, ought inwardly and through-  
outly to enserche and examyne hym selfe. And if  
he fynde in hym selfe any notable cypre, for the  
whiche he may be ashamed to cal god his father,  
let him accuse him selfe therof to god, & recognise  
his vnworthynes, saying as the prodigall sonne  
sayde: Father, I haue offended the, I am not  
worthy to be called thy sonne. And with entyete  
repentance, and with ferme purpose, and intent  
to amende his noughty lyfe, let hym lyfte vp his  
harte vnto his celestiaill father. And let hym call  
for his grace of reconciliation: and then let him  
boldly say this Pater noster.

**FIFTLY** that in these wordes, Our father, is  
signified

signified, that we ought to beleue, not only that almighty god is the common father of all christen people, and equally & indifferently regardeth the ryche & the poore, the free & the bonde, the lord & the subiecte, but also that all christen people be Christis owne brethren, and the very coheirers & our and companions with him in the kingdome of heuen, and finally that all christen men be brethren together, and haue all one father, whiche is god almyghty. And that therefore we ought not only to be of one spyrte towardes our sayd father, and to employe & endeuous our selves to the vttermost to please him, and to kepe his lawes & commaundementes: but we ought also eche so consent with other in perfite loue and charitie, & eche to helpe & further other towardes our sayde inheritance in heuen, and finally in all our prayers to god eche to compyse other, & to praye for other. lyke as in this Pater noster we be taughte to saye. Our father gyue vs our breade, forgie vs our synnes, suffice vs not to fall in temptation, and deliuer vs from euyll.

SIXTLY by these wordes, whiche arte in heuen, we be taught, that we ought to haue, not only an inward desyre, and a great care & study to come to that place, where our heuenly father is: but also an inward sorrowe & grieve, that we be so longe kepte from the presence of our heuenly father, and be subiecte here vnto so many fold cares & thoughtes, to so many troubles and myseries, and to so many, and so greuous perills and daungers of the world, of the fleete, & of the dyuel. For lyke as a lonege childe is much desyrous to be where his father is, and if his father shal de-

Ephc. 4.



### The interpretation of

parte to any place, he woll lament and be sorrowful he may go with hym, and in his absence he woll moorne, and at his retourne he woll be ioyfull: euen so ought we desyre euer to be with our heuently father. And so is that our conuersation be al with hym, and from the world, the fleche, and the dyuell, and be set in heuen and heuently thinges, as saynt Paule sayth. And we ought continually to waile, and lament, because we be not with our heuently father, sayinge with the prophete, woful am I, that my dwelling vpon the earth is so moche prolonged.

Ephe. 4.  
Philip. 3.

Psal. 119.

### The sense and interpretation of the second Petition.

**O** GOD ALMIGHTY, our most mercifull father, we thy wretched chyldeyn most humbly beseeche and praye the, helpe vs by thy grace, not onely that we may attayne and come to thy kyngedome in heuen after this mortall lyfe: but also that in this present life we may be deliuered from the kyngedome & power of the dyuell and synne, and that we maye lyue vnder thy dominion & kyngedome, whiche is the kyngdome of innocency and grace. We confesse and knowlege our foly, our blyndnes, yea and our extreme vnhappynesse towards the our moste mercifull father, in that we haue so willingly & gladly forsaken the, so myghty and so graciouse a kyng, and haue gyuen our selves to serue the dyuell, whiche hath euer hated vs, & lyke a most cruell and wycked tyranne hath euer vexed and troubled vs, not neuer gothe aboute any other thyng, but to destroye vs: where as thou our mercifull

mercifull father hast created and made vs, whā  
 we were nothynge, haste redeemed vs, whā we  
 were damned, and haste ordeigned euerlastynge  
 lyfe for vs, whā for our synnes we shulde haue  
 ben iudged to euerlastynge death. And therefore  
 consyderynge nowe this our owne madnes and  
 ingratitude, and beinge wery of this myserable  
 thraldome and bondage, whiche we susteyne vnder  
 this kyngedome of the dyuell & synne: helpe  
 vs (we pray the) most deere father, that we may  
 escape from out of this most wretched thraldome  
 and captiuitie, and that we may be subiect vnto  
 thy kyngdome. Gue vs before all thynges true  
 and constant fapth in the, and in thy sonne Iesu  
 Christ, and in the holy goost. Gue vs pure lone  
 and charite towards the and all men. Kepe vs  
 from infidelitie, desperation, and malyce, which  
 myght be the cause of our destruction. Deliuere vs  
 from dissensions, couetousnes, lecherie, and all  
 euyll desyres and lusses of synne. Make the vertue  
 of thy kyngedome to reigne, and to reigne  
 within vs, that all our hart, mynde, and wittes,  
 with all our strength inward and outward, may  
 suffre them selfe to be ruled by the, to serue the,  
 to obserue thy cōmāndementes and thy wyll,  
 not them selfe, the fleshe, the world, or the dyuell.  
 Make that thy kyngdome ones in vs begonne,  
 may be dayly increased, & go forwarde more and  
 more. Suffre not the subtil and secreete hate or  
 flouth, whiche we haue to goodnes, to rule so in  
 vs: that it shall cause vs to lōke backe agayne, &  
 to fall into synne. Gue vs a stable purpose and  
 strength, not onely to begyn the lyfe of innocency  
 in thy kyngdome: but also to prede earnestly in it.

and

Psal. 12.

### The interpretation of

and to pforme it. Lighten our eyes, lest we slepe  
or be wery in good lyfe ones begon: and so suffre  
oure enemies, to byrge vs agayne vnder his  
power. Graunt, that we may contynue in good-  
nes: and that after this kyngdome, which is be-  
gon in this lyfe, we may come vnto thy heuently  
kyngdome, whiche endureth euer.

FOR THE better vnderstanding of this  
seconde petition, we thinke it conuenient, that al  
bysshops and preachers shal instruct & teache the  
people, commyted vnto their spirituall charge,  
that this seconde petition is very necessary. For  
no doubt our ancient enemy the dyuell, gothe  
aboute continually by all craft and meanes to  
deceyue vs, and to byrge vs vnder his power  
and domination. And surely so long as pride, or  
disobedience reigneth in vs, so long as ire, ravy-  
nyath, or couetousnes reigneth in vs, so long as  
flouth, gluttony, lechery, or any kynde of synne  
reigneth in vs: so long we be vnder the domi-  
nion and kyngdome of the dyuell. For the dyuell  
(vndoubtedly) is kyng ouer all the chyldren of  
pride, that is to say, ouer all theym, that be syn-  
ners, rebelles, and disobedient vnto god. And for  
as moche as it is not in oure power to deliuer  
our selues from vnder this tyranny of the diuel,  
but only by goddis helpe (for our perdition and  
vndoing is of our selues, but our helpe and sal-  
uation is onely of god, as saythe the prophete  
Psee) therefore is it very necessarie for all rewe-  
chyllen people, to make this petition incessant-  
ly vnto our heuently father, and to beseeche hym,  
according to this doctrine of Christ, that by his  
grace

Osee. 13.

the thyrd Petition.

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grace and helpe, we may escape the dominio and power of the dyuell, and that we may be made subiecte vnto his heuently kyngdome.

The sense and Interpretation of the thyrd Petition.

**F**A T H E R graunt vs we beseeche the, that lyke as thy holy angels and sayntes in heu-  
uen, in whom thou reignest perfectly a holy,  
do neuer cesse, ne shall cesse to glorifye the, and  
praysse the, and to fulfyl thy wyll and pleasure in  
all thynges, and that mooste redyly and gladly,  
without any manner of geutchyngs or resystynge  
therunto, knowynge certaynly & clerely, that thy  
wyll is alway best: Euen so we thy children here  
on erth may haply and continually praise the, by  
our holy conuersation in good workes, and good  
life, and that we may from tyme to tyme so mor-  
tifie our owne carnall affections & synell desyres,  
and so renounce & denye our owne corrupte and  
synfull appetyte, and wyll, that we may be euer  
redy lyke lowynge chyldren, humbly, lowly, and  
obediently to approue allorde and accomplishe  
thy wyll in all thynges, and to submitt our selfe  
with all our harte vnto the same. And to knowe  
lege, that what so euer is thy wyll, the same is  
mooste paryte, mooste iuste, mooste holy, and mooste  
expedient for the welth and helthe of our soules.  
Gyue vs true & stable pacience, when our wyll is  
letten & broken. Graunt vs, that when any man  
speketh or doth any thing contrary to our wyll,  
that therfore we be not out of pacience, neyther  
curse or murmur. Graunt that we seke not ven-  
geance agaynst our aduersaries, or them, which  
let,

### The interpretation of

let our will: but that we may say well of them, and do good to them. Endue vs with thy grace, that we may gladly suffer all diseases, povertie, despisinges, persecutions, & aduersities, knowing that it is thy will, that we shoulde crucifie, & mortifie our willes. Make vs, that we impure not to the dyuell, or yuell men, when any aduersitee chaunceth vnto vs: but that we may attribute all vnto thy godly will, & geue the thankes thereof, which doeth ordeyne all suche thynges for our weale & benefyte. Gue vs grace, that when so euer it shall please the, to call vs out of this transitorie lyfe, we may be willinge to dye, and that for thy will, we may take our death gladly: so that by feare of infirmitie, we be not made disobedient vnto the. Make, that all our members, eyes, tongue, hart, hande, & feete, be not subiect to folowe their desires: but that all may be vnto thy will & pleasure. Gue vs grace, that we maliciously reioyse not in theyr troubles, which haue resisted our will, or haue hurted vs: nor that we be enuouously foy, when they prosper, and haue welfare. And finally that we may be contented & pleased with all thyng, that is thy will.

**FOR THE** better understandinge of this thynde petition, we thinke it conuenient, that all byshops and preachers shal instruct & teache the people, committed vnto their spirituall charge, howe that by the occasion, and euery synne the disobedience and synne of our firste father Adam, the will of man hath ben so corrupted with originall synne, that we be all utterly enclyned to disobey the will and preceptes of god, and so to loue



loue our selves, and our owne wylls, that with-  
out a speciall grace and a singular inspiration of  
god, we can not hartely loue neither god nor  
man, but in respect to our selves, as we may haue  
benefyte and commoditie by them.

Item that we haue this corruption in our na-  
ture, and this inordinate loue of our selves from  
Adam, as it were, by inheritaunce: and that it  
goeth from one to an other, from the fathers  
and mothers vnto the chyldren, as soone as they  
be conceived within their mothers wombes. For  
as the chyldren take of their parentes their ori-  
ginall and naturall qualities & conditions: euen  
so they receiue with the same this originall cor-  
ruption of nature, whiche cometh by originall  
synne. And though the parentes be neuer so cleane  
purged and pardoned of their originall synne, by  
baptisme, and by the grace & mercy of god, and  
be drawn vp from the loue of their selves, and  
of these worldly thynges, vnto the pure loue of  
god: yet neuertheles the chyldren of them bego-  
ten, be conceived & borne in originall synne and  
corruption, luyng them selves better than god  
or man. lyke as corn, though it be neuer so cleane  
winnowed & purged fro chaffe, yet if it be sowed,  
the ponge seete is full of chaffe agayne, vntyl it be  
winnowed and made cleane: Euen so be the chil-  
dren borne full of chaffe and corruption of origi-  
nall synne, vntill that by baptisme in the blood  
of our sauiour Iesu Christe they be washed and  
purged, as their parentes were.

Item that so long as we be in this mortal lyfe,  
we shal neuer be so cleane purged from this con-  
cupiscence, and this inordinate loue of our selfe,  
and

### The interpretation of

And of this worlde, and of worldly thynges and pleasures: but some boote wold euer remayne of this corrupte worlde, whiche (if the grace of god helpe be not, and we also applye not all our forces to mortifie & overcome the same) no doubt wold so ouergrowe the hole garden of our hart, that there shal be left no good herbe therin, but it shal be so ouergrown with the loue of our selfe and of this worlde, that the loue of god and our neyghbour shal continually decay from tyme to tyme, and at lengthe it shal growe, not onely to a negligence and a small regardynge: but also vnto an vtter contempt bothe of god and of our neyghbour, and than we shal appertayne holly vnto the cite of the dyuell. For as saynt Iustyne sayth, There be in this world two cities, the one buylded by god, in the whiche he reygneeth as a most gracious lord & kyng: The other is buylded by the dyuell, wherein the dyuell reygneeth as a most merclesse and cruell tyranne. The cite of god consisteth, and is inhabited of them, whiche loue god so moche, that for to accomplishe his wyl and comandementes they be content to refuse theyr owne wylles & pleasures. The cite of the dyuell hath inhabitauntes all suche as loue them selves so moche, that (for to haue their owne wylles & pleasures here in this worlde) they care not of lytle regard the wyl, pleasure, & comandementes of god. And therfore surely we haue great neede continually to praye (according to Christis doctrine in this thyrd petition) for ayde vnto our heuenly father, that beinge thus clothed and encombyed with this corruptible fleshe here in this worlde (whiche dulleth and draweth towne

man

the fourth Peticion. 103

mannes mynde, as the wyle man sayth) It may please hym to graunt vs the grace, that so longe as we lyue here, we may fulfill his wyll in all thynges, and not our owne, and so to haue a dwellynge place in his cite. And contrarpe that the dyuel may neuer haue power to take vs, and to bynge vs vnto his cite and possession.

The sense and interpretation of  
the fourth Petition.

**O**UR HEVENLY father we beseeche the, gyue vs this daye our dayly breade. Gyue vs meate, drynke, and clothynge for our bodyes. Sende vs encrease of corne, fruite, & cattell. Gyue vs helth & strengthe, rest, and peace, that we may leade a peacible and a quiete lyfe in all godlynes, & honestie. Graunt vs good successe in al our busynes, and helpe in aduersitie & perill. Graunt vs, we beseeche the, al thynges conuenient for our necessite in this tēporal lyfe. And to them, to whom thou wilt vouchsafe to gyue more than their owne portion necessarie for their vocation, and degree: gyue thy grate, that they may be thy diligēt & true dispensatois & stewardes, to distribute that they haue (ouer & aboue that is necessarie, considerynge their estate & degree) to them that haue neede of it. For so (good lord) thou wilt proupte for thy poore people, that haue nothyng by them whiche haue of thy gyfte sufficient to relieue them selfe & other. And gyue also thy grace to vs, that we haue not so moche sollicitude and care for these transitory & vnsustaynable thynges: but that our hartes may be fixed in thynges, whiche be eternal, and in thy kyngdome, whiche is euers lasting.

# The interpretation of

lastyng. And yet more ouer (good lord) not only  
 gyue vs our necessaries: but also conferue that,  
 thou dost giue vs, and cause that it may come to  
 our vse, & by vs to the pooze people, for whom by  
 vs thou hast provided. Gyue vs grace, that we  
 may be fed & nourished with al the life of Christ,  
 that is to saye, bothe his wordes, & workes, And  
 that they may be to vs an effectuell example and  
 spectacle of al vertues. Graunt, that al they, that  
 preache thy worde, may pfitably & godly preache  
 the, and thy sonne Iesu Christe through all the  
 worlde. And that all we, whiche here thy worde  
 preached, may so be fed therewith, that not onely  
 we may outwardly receiue the same: but also di-  
 gest it withyn our hartes, & that it may so worke  
 and fede every parte of vs, that it may appere in  
 all the actes & dedes of our lyfe. Graunt, that the  
 holy sacramēt of the altare, whiche is the breade  
 of lyfe, and the veray fleshe & blode of thy sonne  
 Iesu Christ, may be purely ministred and distri-  
 buted to the comforte and benefyte of all vs thy  
 people: and that we also may receyue the same  
 with a ryght fayth and perfyte charitie, at all  
 tymes, when we ought to receyue the same. and  
 specially agaynst our deth, and departyng out of  
 this worlde, so that we may be than spirituallly  
 fedde with the same to our saluatiō, & therby en-  
 ioye the lyfe everlastyng. Gyue vs an inwarde  
 hungre & thyrste to haue thy worde, & the rightu-  
 ous lyuing, taught in the same. Graunt this also  
 mercyfull father, that all false doctrynes, contrary  
 to thy worde, whiche fedeth not but popsoneth, &  
 killeth the soule, may be vtterly extinde & cast a-  
 way out of thy churche, so that we may be fedde  
 as well

as well with the true doctrine of thy worde, as with al other thynges necessary for vs in this life.

**F O R**, T H E better vnderstandynge of this fourth petition, we thinke it conuenient, that al byshops & preachers shall instruct and teache the people, committed vnto their spirituall charge, first, how that our lord teacheth vs not in this petition, to aske any superfluous thynges, or thynges of pleasure or delite, but only thynges sufficient. And therefore he biddeth vs only aske bread, wherein is not ment superfluous riches or great substance or haboundaunce of thynges aboue our estate and condition: but suche thynges only as be necessary and sufficient for euery man in his degree. And that this is the meaning of this worde, saynt Paule declareth at good length, where he saith, we haue brought nothing into this worlde, ne shall take any thyng with vs, when we shall departe hence. And therefore if we haue meate and drinke, and cloth, that is to say, thynges sufficiente, we ought to holde our selfe content. For they, that sette their myndes on riches, and will haue superfluities, more than needeth, or is expedient to their vocation: they fall into daungerous temptations, & into the snares of the dyuell, & into many and vprofitable and noysome desyes, whiche drowne men into perdition, & euerclastyng damnation. For the sprynge and roote of all euyls is suche superfluous desyre. The wise man also makynge his sute to our lord saith, Geue me neither power nor excellen-  
ce, but only thynges sufficient for my liuing, lest that hauntyng to moche I be prouoked to denye god,

1. Timo. 6.

Prover. 3.



### The interpretation of

And to forgete who is the lord: and on the other side, lest that by pouertie constrained, I fall vnto theste, and foist were the name of my god. These two wise men, the one of the old, & thother of the newe testamet, agree with the lesson of our sauiour, Both aske bread, that is thinges necessary, & both refuse & renounce superfluities, as thynges vnaprofitable, dangerous, and noysome.

**S**econde, that in these wordes of our sauiour Iesu Christe, be reprovied all those persons, which eate not their owne bread, but deuoureth other mens breade: Of whiche sorte be all those, which lyue of raiyn & spoyles, of theste, of extortion, of craft, & deceite. Item all they, whiche neither labour with their handes, nor otherwise apply their study, industry, and diligence to some thinge, whiche is good and beneficiall in the comune weale, and to the honour of god, but liue in ease, reeste, ydelnes, & wanton pleasures, without doing or caring for any such thing.

Item al they, which being called in this world vnto any vocation, office, or auctorite, do abuse the same, and do not employe them selfe accordyng to their vocation.

**C**hyrdely that although we be bounde by labour, or other lausfull meanes to prouide for our selves from tyme to tyme a sufficient lyuyng: yet we must surely beleue and truste, that our father in heuen prouideth for vs also, and that all our owne prouision, & industrie is in vayne, without his prouision. For it is he that gyueth vnto vs, and taketh from vs at his pleasure more or lesse. Wherefore not withstanding all our owne labour, industrie, and diligence: yet we must thanke him

for all that we haue. of hym must we hange. in  
 hym must we cast our hope & truste, that he shall  
 sende vs sufficient, and in no wise mistrust him.  
 For if he prouyde sufficiently for all synners and  
 byrdes, & other creatures, whiche labour not for  
 their lyuing as we do: howe moche more ought  
 we, being his owne chyldren, and also vsing all  
 labour & diligence to gette our lyuynge, to trust  
 that our father, whiche hath all thynges in his  
 disposition, wyll be vnto vs, that we shall lacke  
 nothyng necessarye. And as the hus band man  
 kylleth & soweth his grounde, wedeth it, & keepeth  
 it from destroyeng, and yet he prayeth to god for  
 thenccrease, & putteth all his trust in him to sende  
 him more or lesse at his pleasure: Euen so besides  
 our own diligence, policy, labour, & trauayle, we  
 must also pray dayly to god, to sende vs sufficiēt.  
 & we must take thankfully at his handes all that  
 is sente. & be no further careful, but put our hole  
 confidence & trust in him. For our sauour Christ  
 sayth in the gospel, I say to you, be not careful  
 for your liuing, what you shall eate, ne what clo-  
 thes you shall weare. Is not life better than your  
 meate, and your body better than your clothing?  
 Loke vpon the byrdes of the ayre, they sowe not,  
 they reape not, they bring nothing into the barn:  
 but your heuēly father feedeth them. Be not you  
 of more price than they. Loke vpon the lilles in  
 the fielde, they labour not, they spinne not, & yet  
 I tell you, that Salomon in al his precious and  
 royall apparayle was not soe clothed as one of  
 them. Therefore care you not for these thynges.  
 Leave this care to theym, that knowe not god.  
 Your heuēly father knoweth, that you haue neede

Matth. 5.

### The interpretation of

of all these thynges. but seke you first the kyngdome of god, and his ryghtuousnes: and than god shall call all these thynges vnto you.

**T**hese be the wordes of Christe full of good & comfortable lessons, that we shulde not care, ne sette our hartes to moche vppon these worldly thynges: ne care so moch for to morow, that we shall seme to mistruste oure lord. And that we shulde sequester this care from vs, & seke for the kyngdome of god, and employ our selfe holly, to the gettinge therof: and than he maketh a comfortable promyse, that we shal not lacke thingis necessary for vs. And although our lord hath so provided for some, that they haue already sufficise and plentie for many dayes or yeres: yet that not withstanding they ought to make this petytion to god, & say, Goue vs this day our daily bread. Forasmuche as their substance (though it be neuer so great) like as it coude not haue ben gotten without god had sent it: so it can not prosper & continue, except god preserve it. For how many great riche men haue we knowen sodenly made poore, some by fire, some by water, som by theft, some by exchete, & many other wayes: was not Job the one day, the richest man that was in all the world: and the morowe after had utterly nothyng. It is therfore as nedefull to pray our lord to preserve that he hath giuen vs: as to pray hym to giue it. For if he giue it, and do not preserve it: we shall haue no vse of it.

**F**ourthely, that by this breadde, which our sauour teacheth vs to aske in this petytion, is principally mente the worde of god, whyche is the spiritual breadde, that feedeth the soule. For  
as the

as the body is nourished, brought vp, groweth, and fedeth with bread and meate: so nedeth the soule euen from our youth to be nourished and brought vp with the worde of god, & to be fedde dayly with it. And lyke as the body woul saynt & decay, if it be not from time to tyme releued & refreshed with bodily sustinance, euen so the soule waxeth feble and weake towarde god, oneles the same be continually cherished, refreshed, and kepte vp with the worde of god, accordyng to the sayinge of Christe, A man lyueth not with meate onely, but by every worde that procedeth from the mouth of god. And surely there is noo other thynge that can fede & comforte the soule, but onely this breade of the word of god. For if we haue aduersitie in this worlde, as pouertie, sykennes, imprisonment, & suche other miseries, where shulde we seke for comfort, but at goddis worde? If we thinke our selfe so holy, that we be without synne, where shuld we fynde a glasse to se our synnes in, but in the worde of god? If we be so full of synnes, that we be lyke to fall in to desperacion, where can we haue comfort, & lerne to knowe the mercy of god, but onely in goddis worde? where shall we haue armure to fyght agaynst our thre great ennemyes, the worlde, the fleshe, & the dyuel, where shall we haue strength and power to withstande theym, but onely as Christe dyd in and by the worde of god? And finally if we haue any maner of sykennes or dyscase, in our soules, what medicine or remedy can we haue, but onely the worde of god? Hoo that the worde of god is the very breade of the soule. And therfore aswell for this breade of the soule,

Matth. 4.

The interpretation of  
as also for the breade and dayly sustenance of  
the body, our sauiour Christ teacheth vs to pray  
in this fourth petition.

The sense and interpretation of the  
fyste Petition.

**O** V R H E V E N L Y father, lo we wret-  
ched synners, knowlegynge & confessyng  
vnto the our moste mercyfull father, the  
great & manyfolde synnes, wherewith our con-  
science is continually combyed, & hauing none other  
refuge, but vnto thy mercy, we most humbly be-  
seche the, comfort our conscience bothe now & in  
the houre of our deth, whiche is now abashed &  
ashamed to loke vpon our synne & iniquitie, and  
than also shal be more ashamed and afrayde, re-  
membryng thy harde & strypte iudgemēt, whiche  
shal than be at hande. Gyue vs thy peace in our  
hartes, that we to our comfort may loke for thy  
iudgemēt. Entre not into iudgement agaynst vs  
with the strait extremitie of thy iustice, for in thy  
syght no man shal be founde innocent or righte-  
ous, but manyfold ways to haue synned against  
the. Giue vs grace dere father, not to sticke, stay,  
or groude our selves in our owne good workes,  
or deservynges: but to gyue & submit our selves  
playnly & faythfully, to thine infynite & incom-  
parable mercy. Helpe and comfort al mens con-  
science, whiche in poynt of deth, or in any sache  
other tēptation are vexed with desperation. For-  
gyue bothe them, and vs, our offences, comforte  
vs, refeshe vs, & be reconciled vnto vs. Judge  
vs not after the accusation of the dyuel, and our  
wretched consciences, neyther here the voyces of  
our



our ennemyes, whiche accuse vs day & night be-  
foze the. But lyke as we forgyue them hartely,  
which trespasse agaynst vs: Euen so we beseeche  
the forgyue vs the manyfolde synnes, whereby  
from our poathe we haue prouoked thy displea-  
sure, & wrathe agaynst vs, and dayly do prouoke  
it, by doinge that is puell, and omittynge that is  
good, And so walke our synnes dayly more and  
more, throughe the bloude of thy sonne and our  
sauour Iesu Christ. And forasmoche as it is al  
repugnant, and contrary vnto our fragile & cor-  
rupte nature, to loue them, whiche hate vs, or to  
forgyue them (without reuengynge) whiche do  
hurt or offende vs: gyue vs (we beseeche the) this  
heuely grace, and make thou our hartes so meke  
and gentill, that we maye gladly and vnfeinedly  
forgyue them, which haue hated or hurted vs in  
worde or in dede, & that we may behaue our selfe  
vnto all men, frendes & foes with sache mercy,  
gentylnes, and kyndnes: as we wolde desire not  
onely that they, but also that thou, good lord,  
shuldest vse vnto vs. For we can not otherwise  
trust, or loke for any forgyuenes or remission of  
our trespasses at thy handes: oneles we shall, ac-  
cording to thy comaundement, forgyue al them  
that haue trespassed in any wyse agaynst vs.

¶ FOR THE better vnderstandynge of this  
fyfte petition, we thynke it conuenient, that all  
bysshops and preachers shal instruct and teache  
the people, committed vnto theyr spiritual charge,  
that noo man oughte to gloze in hym selfe, as  
though he were innocent, & without synne: but  
rather that every good christe man (without ex-

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ception) oughte to knowlege hym selfe to be a sinner, and that he hath nede to aske forgiveness of god for his synnes, and to requyre hym of his mercy. For doubtles he dayly comytteth synne, whiche is comaunded dayly to aske remission of his synnes. And saynt Iohn sayth in his epistle, If we say, that we be without sinne, we deceiue our selves, and trouthe is not in vs.

I. Iohn. I.

SECONDE that god woll not forgyue vs our synnes, but vpon condiction, that we shall lykwysse forgyue al theym, whiche trespasse agaynst vs: and that not in tongue onely, but also in our hartes. And that this is a certayne sure lawe & decree of god, Chyrist declareth in sondry places of the gospel. For first by expresse wordes Chyrist sayth, If you forgyue men theyr offences done agaynst you: your heavenly father wol forgyue you your offences. And if you wol not forgyue them that offende you, be you assured, your father woll not forgyue you your offences. And in an other place whan Peter came to our lord, and demaunded of hym, howe oft he shulde forgyue his brother, whiche had offended hym, and whether it were not sufficient to forgyue him seven tymes: Our lord answered hym and sayd, I tell the Peter, that thou oughtest to forgyue hym, not onely seven tymes, but seventy tymes seven tymes, meanyng therby that from time to tyme, we must continually forgyue our brother, or neyghbour, although he trespasse agaynst vs neuer so ofte. And Chyrist also declareth the same by a parable. There was (sayth Chyrist) a king, whiche calling his seruantes vnto an accompt, and fyndyng that one of them shulde owe vnto hym

Matt. 6.

Matt. 18.

Matt. 18.

him the somme of .c. M. talentes: bicause he had it not to paye, cōmaunded that the said dettour, his wyfe, & his chyl dren, & all that he had shulde he solde. But whan this dettour came vnto the kyng, and prayd hym on his knees, to haue patience with hym, promysing hym to paye all: the kyng had pittie of hym, and forgauē him the hole dette. It fortunēd afterwarde, that this mā, being thus sequited, mette with an other of his felowes, that ought him but an hundredth pence, & with violence almost strangled hym, and sayd to hym, Pay me my money. And the sayd seruante his felowe folle vpon his knees, & prayde hym to haue patience, promysing to paye all. albeit he wold not, but cast hym into prison, vntyl al was payde. And whan the rest of their felowes, seing this crueltie, had tolde the kyng therof: the king forthwith sent for this cruell felowe, and said to hym, O wicked man, I forgauē the thy hole det, at thy suite & request: It shulde therfore haue becomēd the, to haue shewed like compassion to thy felowe, as I had shewed to the. And the king being soze displeased with this crueltie, committed hym to turmētours, that shuld roughly & straptly handel him in prison, tyl he had payde the hole dette. Vpon this parabole Christe inferreth and saith, Euen so shall your heuenly father do with you, yf you woll not forgpue euerye one of you his brother, euen from the harte.

Thus it appereth playnly, that if we woll be forgpuen, if we woll escape euerlasting damnation: we must hartly forgpue those, whiche haue trespassed and offended agēst vs. No man can offende vs so moche, as we offende god: and yet  
he is

[The interpretation of

he is alway redy to forgive vs. what ingratitude is it than, what hardnes of hart, what cruelnes is in vs, if we for his sake woll not forgive one an other? There is none offence great, that man dothe to man: if it be compared to our offences agaynst god. And therfore we maye be wellescompted to haue lyttel respect & consideration vnto our owne benefite, if we woll not remyt and forgive small fautes, done vnto vs, that we may haue pardon and forgiveness of so many thousandes of great offences, whiche we haue committed agaynst god. And if any paderature wol thike it to be a harde thyng, to suffre and forgive his ennemie, whiche in worde & dede hath done him many displeasures: let him consider ageyn, how many harde strokes our sauour Christ suffred & abode for vs, what were we, whan he gaue his most precious lyfe & bloode for vs: but horrible sinners & his enemies? How mekely toke he for our sake all rebukes, moches, bynding, beating, crowning with thorne, & the most opprobrious death? why do we bolle vs to be christen men, if we care not for Christe, of whome we be so named, if we endeuour not our selfe to take example at hym? we be not worthy to haue the name of the members: if we folow not the heed. And if any woll say, that his ennemie is not worthy to be forgiven: let him cōsider, and thinke, that no more is he worthy to haue forgiveness of god. And by what equitie or iustyce can we requyre, that god shulde be mercifull vnto vs, if we woll shewe no mercy, but extremitie vnto our neighbour & brother? Is it a great matter for one sinner to forgive an other, seynge that Christe for  
gave

gaue them that crucified him: And although thy ennemie be not worthy to be forgiven: yet we be worthy to forgive. And Christe is worthy, that for his sake we shulde forgive. But surely it is above our frayle & corrupte nature, to love our ennemies, that do hate vs, and to forgive them that do hurt & offende vs. Thus to do is a greater grace than can come of our selves. Therefore our sauour Christe teacheth vs to aske this heavenly gyfte of our heavenly father, that we may forgive our ennemies, and that he wold forgive vs our trespasses, even so as we forgive them, that trespass agaynst vs.

Thyrdly, that to forgive our brother his default, is to pray to our lord, that he wold forgive him, & wold not impute his offence to him: and to wysh to hym the same grace and glorie, that we desyre vnto our selves, & in no case to annoy hym, but whan occasion shall come, to helpe hym, as we be bounde to helpe our christen brother.

Fourthly that none enemy can wysh or desire more hurt vnto vs, than we desyre vnto our owne selves, whan we offre vnto god this fyfth petition: if we wold not remyt and forgive our displeasure vnto them, whiche offende vs. For what enemy was ever so malicious, or so farre from all grace and humanitie, that wolde desire and dayly pray to god, to sende vnto his enemy eternall damnation, & that god shuld withdraw his mercy from hym for ever: And surely in this petition we aske continually these thinges of god for our selves, if we wold be mercyles towardes our ennemies, and wold not forgive them theyr trespasses. For none other wyse we do aske forgyuenes



The interpretation of  
wythes of god, but vpon this condition, that we  
shall forgyue them, whiche trespasse agaynst vs.  
And in case we do not fulfill this condition: than  
we pray vnto god, that he shal neuer shewe mer-  
cy vnto vs, noz neuer forgiue vs our synnes, but  
suffre vs to be dampned perpetually.

The sense and interpretation of  
the syxte Petition.

**O**UR HEVENLY father, lo we heere  
thy moſte vnworthy and miſerable chyl-  
dren, ſelynge and conſyderynge the great  
and violēt aſſaultes, wherby not onely the dyuel  
and his wicked ſpiritues, but alſo our owne fleſhe  
and concupiſcence continually do tempte & prouoke  
vs to breake & violate thy moſte holy wyll & com-  
maundementes. and conſiderynge alſo our owne  
ignorance, and feaplenes, and howe weak & vn-  
hable we be to reſiſt ſo myghty & ſo crafty enue-  
myes, wiſthout thy heuenly grace, and helpe: we  
moſte humbly beſeeche the our moſte dere father,  
helpe vs, ſuccour vs, & defende vs in all tempta-  
tions of the dyuell, & of our owne concupiſcence,  
and ſuffre vs not to be vanquiſhed or ouerthro-  
wen by them. Endue vs ſo with thy grace, that  
we may withſtande the deſyres of the fleſhe.  
Make, that we may reſiſte and fyght agaynſt  
all temptation, whiche procedeth of ſuperfluities  
of meate and drynke, ſlepe, ſlouthe, or idlenes:  
And that by temperaunce in dyete, by ſelynge,  
watche, and labour, we may be able to ſubdue  
the ſame, and become apte to all good workes.  
Make that we may overcome the puell deſyres  
of lecherie, with all affections and inſtigations  
therof.

therof. Keepe vs, that the false subtiltie of this worlde, and the vayne entisementes of the same, brynge vs not to folowe it, keepe vs, that we be not drawen by the puels and aduersities of this worlde, to impacience, auengement, wrath, or suche other vices. And that we may not to moch esteeme the thynges, that belonge to the worlde, nor inordinately loue them: but that we may renounce the same, accordynge as we haue promised in our baptisme: And that we may contynue in that same promyse, goynge forwarde therein daily more and more. Keepe vs from the entisementes of the dyuell, that we consent not to any of his temptations or persuations. Keepe vs, that he by no suggestion brynge vs from the ryght fapth, neyther cause vs to fall into desperation, nor we, nor in the paynte of deathe. Put thy helpynge hande, heuenly father, to them that fyght and labour agaynst these harde and manyfolde temptations. Take moste dere father vpon vs thy chyldezen, whiche, in this moste tempestuous and troublous see of this worlde, be tossed on euery syde with the moste peryllouse waues of temptation, & be compassed aboute bothe withyn and without with mooste dyedefull and cruell ennemyes. Defende vs, we beseeche the of thy infinite goodnes, and for thy sonne Iesu Christs sake, from all these ennemyes and daungers: And gyue vs thy grace and helpe, that they neuer tempte vs further, nor haue greater power ouer vs, than we shall be able to beare, respyte, and susteyne, and that they may neuer overcome vs, but that we may ever haue the ouer hande vpon them.

# The interpretation of

**F**OR THE more playne declaration of this  
 first petition, we thinke it convenient, that all bi-  
 shops & preachers shall instruct & teach the peo-  
 ple, comytted vnto thei spiritual charge. First  
 that there be two maner of temptations, wher-  
 of one cometh & is sent vnto vs by god, who suf-  
 feth those, that be his, neuer to be without tem-  
 ptation, by one meanes or other, for their proba-  
 tion & trial: albeist he so assisteth & aydeth them in  
 all suche temptations, that he tourneth all at the  
 ende vnto thei pseyte & benefyte. For as the wise  
 man sayth, Lyke as the oven tryeth the potter  
 vessell, so dothe temptation of trouble trye the  
 ryghtuous man. And with this maner of tenta-  
 tion, god tempted sondry wyse our holy father  
 Abiaam. He tempted also Job with extreme po-  
 uertie, horrible sykenes, and todeyn deeth of his  
 chyldeyn. And dayly he tempteth & proueth al his  
 chosen and electe chyldeyn, whom he loueth. The  
 other maner of temptation cometh chiefly of the  
 dyuell, whiche lyke a fardous, and a wode lyon,  
 runneth & rageth about perpetually, seeking how  
 he may deuoure vs. And secondly it cometh also of  
 our owne concupiscence, whiche continually in-  
 clineth & streth vs vnto al euyl, as saynt James  
 sayth, Every man is tempted, ledde, & intited by  
 his owne concupiscence. This concupiscence is  
 an inclination, & prouitie, or rebynes, & in maner  
 a violent disposition of our owne corupte na-  
 ture, to fall into al kynde of synnes, whiche after  
 the fall of Adam, all mankynde hath naturally  
 graffed in them: so that it is borne & groweth,  
 & shall dye with vs, & not before. There is no man  
 so mortified, so sequestred from the worlde, ne so  
 rauys-

Eccl. 27.

1. Petr. 5.

Iaco. 1.

thinge in spirite, in deuotion, or in contemplan-  
 tion: but that this concupiscence is in him. How  
 be it, it reigneth onely in them, that yelde vnto it.  
 It woll neuer cesse, but one way or other it woll  
 euer assaulte vs. And if we do not fight with it, &  
 resist it continually: it woll overcome vs, & bring  
 vs into bondage. So that betwene the diuel, and  
 this ouer concupiscence, all vice & synnes be engend-  
 red: as betwene man & woman chyldren be  
 engendred. Accordyng to the saying of sapient Ier-  
 mias, where he sayeth: Concupiscence, whan she  
 dothe conceiue, she byngeth forth synne: & that  
 of al sortes: that is to say, for it adde and dedecy-  
 reth vs to the lawes of god, and after that vnto  
 custome of the same dedes, and at length blind-  
 us & contempts. For so the wise man saith, The  
 wicked man, whan he cometh to the doctryne of  
 synne, seeth nought thereby: but blinded with  
 euill custome, eether thynketh the synne, whiche  
 he doeth, to be no synne, or elles if he take it for  
 synne, yet he careth not for it, but eether vpon  
 vayne truste of the mercy of god, (whiche is in  
 dede no ryght trust, but a very presumption) he  
 wol continue still in purpose to synne, or els vpon  
 vayne hope of longe lyfe, he woll prolonge, dis-  
 turre, and delay to do penance for the same, vntill  
 the last ende of his life. And so oft tymes preuen-  
 ted with soden deeth, dyeth without repentance.  
 wherfore consyderyng how daungerous it is to  
 fall into synne, and how harde it is to aryse: the  
 chiefe and the best waye is to resist with goddis  
 helpe the synne suggestion vnto synne, and not to  
 suffer it to remayne with vs, but as soone as  
 may be, to put it cleane out of our myndes. For  
 if we

Iaco. 1.

Fron. 15.

# The interpretation of

if we suffre it to haue place in our hartes any  
whyle, it is great peryll, least that consent and  
dede wyll folowe shortly after.

**SECONDE** that our saviour Iesu Christe  
teacheth vs not in this sixte petition, to pray vns  
to god our father, that we shulde be clerely with-  
out al temptation, but that he wold not suffre vs  
to be ledde into temptatton, that is to say, when  
we be tempted, that he suffre vs not to be ouer-  
come therewith. For surely temptations be profit-  
table, if they do not overcome vs. And therfore  
saynt Paule sayth, The true and saythfull god  
wold not suffre vs to be tempted aboue that we  
may beare: but he wold turne temptation to our  
profyte, that we may susteyn it and overcome it.

**1. COR. I.**

**Iaco. 1.**

**Apoca. 2.**

**Ibidem.**

**1. Timo. 2.**

**Ioan. 16.**

And saynt James sayth, Think that you haue  
a great cause of ioye, when you be troubled with  
diuers temptations. For the trieng of your faith  
bringeth patience, and patience maketh perfyte  
woyke, so that you may be perfyte and sounde,  
lackyng nothing. And almyghty god also exhorts  
teth vs, & calleth vpon vs to fight agaynst tenta-  
tions, sayinge, He that hath the victoie agaynst  
them, I shall geue hym to eate of the tree of lyfe.  
And agayne he sayth, He that overcometh them,  
shall not be hurte with the seconde deathe. And  
saynt Paule sayth, No man shall be crowned,  
excepte he fight, yea: that as he ought to fight,  
that is to saye, excepte he defende hym selfe, and  
resist his enemyes at all poyntes to his patwar.  
And our saviour gyueth vs a good courage to  
fight in this batayle, where he sayth, Be of good  
comforte, for I haue overcome the world, that  
is to saye, I haue had the victoie of all synnes &  
temptas



the seventh Petition.

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temptations: And so shall you haue, if the default be not i your selves: for you fight with an aduersary, whiche is already vanquished & overcome.

The sense and interpretation of the seventh Petition.

**O** FATHER, kepe vs from the daunger of water and fyre, from thonder, lighteninge, and hayle. kepe vs from hunger, & deth. kepe vs from warre & man slaughter. kepe vs from thy most greuous strokes, the pestilence, and all other diseases. kepe vs from sodain deth. kepe vs from all puels and perils of the bodye, if it be thy pleasure so to do. But mooste specially kepe vs from sinne, and al thinges that may displease the. deliuer vs from thy strasse iudgement, at our death, and at the last day of dome. Turne neuer thy face from vs mooste louynge father. Loke neuer away from vs, lest we tourne frome the vnto the worlde, the fleshe, and the dyuell. Good lord graunte vnto vs all these our suites and petitions, accorpyng to our humble request and desire. Amen.

**F**OR THE better vnderstandynge of this laste petition, we thynke it convenient, that all byshoppes and preachers shall instruct & teache the people, committed vnto theyr spiritual charge. Firste that theye as in the sixte petition. whiche taught vs to desyre of our heuely father, that we shuld not be overcome with temptacion, he brought into synne: so now in this seventh and last petition he teacheth vs to pray hym, that if by frailties we fall into synne, he wolle soone deliuer vs from

### The interpretation of

freo it, not to let vs continue in it, not to let it take  
 vote in vs, not to suffer sinne to reigne vpon vs:  
 but to deliuer vs, & make vs free from it. This  
 synne is the exceeding euell, fro the which in this  
 petition we desyre to be deliuered. And though  
 in this petition be also comprehended al euells in  
 this worlde, as sychenes, pouertie, derthe, with  
 other lyke aduersities: yet chiesly it is to be vn-  
 derstanded of synne, whiche onely of it selfe is  
 euell, and oughte euer without condition to be  
 eschewed. And as for other aduersities, neither  
 we can, ne ought to refuse, whan god shal sende  
 them: neyther we ought to praye for the esche-  
 wyng of them otherwise, than with this con-  
 dition, If goddis pleasure so be.

¶ Seconde, that nothing can be called properly  
 and of it selfe euill, but onely synne. And that  
 all other thynges, what soo euer they be, be the  
 workes & creatures of god: which neither make  
 any thyng euill, nor can do any thyng that is  
 euill. Many thynges we suffer in this worlde, &  
 take them for euill: but they be not euill of them  
 selfe. All afflictions, diseases, punishmentes, and  
 turmes of this body, al the trouble & agauishes  
 of the soule, all the troubles of this world, & all  
 aduersities, be good & necessary instrumentes of  
 god for our saluatio. For god hym self (who can  
 not say oher than troueth) sayth, Those that I  
 loue I chastise. And agayn the apostle saith, He  
 recepueth none but whom he scourgeth. This is  
 the tyme of scourging, purgynge, & scourging:  
 And the tyme to come is the tyme of rest, ease, &  
 blysse. And surely there is no better token, that  
 we be in the fauour of god: than that he bothe  
 scourge

Apoca. 3.  
 Prouer. 3.  
 Hebr. 12.

scourge vs, & trieth, & fineth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, there is no more certayne token of his indignation towarde vs: than to suffer vs still to lyue in prosperitie, and to haue all thinges after our wyll and pleasure, & neuer to nyppe vs oꝝ touche vs with aduersite. Therfoze our sauour Christ Iesu (who knoweth what is beste for vs) teacheth vs not chiefly to pray & desire to be deliuered from worldly afflictions, trouble, & aduersitie, whiche god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: but the euill, whiche we most chiefly shuld pray to be deliuered from, is synne, which of it self is so euill, that in no wise he can be pleased therewith. And because our hole study & endeuoure in this worlde, ought to be to please god: therfoze our continuall prayer shuld be, that we myght specially aboue all thynges be preserved from synne, & eternall punishment for the same.

## THE AVE MARIA.

**H**AYLE MARY full of grace, the  
 loꝛde is with the. Blessed art thou among  
 ges women. And blessed is the fruite of  
 thy wombe.

**F**OR THE better vnderstandynge of this  
 Aue, oꝝ salutation of the aungell, we thynke it  
 convenient, that all byshops and preachers, shall  
 instruct & teache the people, committed vnto their  
 spirituall charge, first how that it was decreed &c.  
 in the high consistory of the hōle Trinitie, that

The exposition of  
after the fall of our first father Adam, by which  
mankynde was so long in the great indignation  
of god, & exiled out of heuen, the second person,  
the everlasting sonne of the father everlastynge,  
shulde take vpon hym the nature of man, to re-  
deme mankynde from the power of the dyuell,  
and to reconcytle the same agayne to his lorde  
god, and that he shuld so be perfecte god, and al-  
so perfecte man. And for this purpose, as saynt  
Luc. i. Luke in his gospell reporteth, In the syrte mo-  
neth after saynt Elisabeth was conceived with  
saynt Iohn the baptist, the aungel Gabriel was  
sent from god into a cite of Galilee, named  
Nazareth, to a virgin, which was desposited or  
ensured to a man, whose name was Ioseph, of  
the house of David, and the virgyns name was  
MARIE. And whan this aungelle came vnto  
this sayd virgyn, he sayde these wordes: Hail  
full of grace, the lorde is with the, blessed arte  
thou amonge women. And whan the virgin, he-  
ryng these wordes, was moche troubled with  
them, and mused with her selfe, what maner of  
salutatton it shulde be, The aungell sayd to her,  
Feare not Mary, be not abashed: for thou hast  
found fauour and grace in the syght of god. So  
thou shalt conceive in thy wombe, & shalt bringe  
forth a sonne: & thou shalt call his name Iesus.  
he shall be great: & shall be called the sonne of the  
highest. And the lorde god shall gyue to hym the  
seate of David his fader, and he shall reigne ouer  
the house of Iacob for ever, & his kyngdom shall  
haue no ende. Then sayd Mary to the aungell,  
How can this be done: for I know no ma: And  
the aungell answering, sayd vnto her, The holy  
gost

gost that come from above into the, & the tower  
of the hyghest Hall ouer shadowe the, & therfore  
that holy thyng, whiche that be borne of the, that  
be called the sonne of god. And so thy coline Elis-  
abeth hath also conceived a sonne in her olde  
age: and this is the sixte moneth syth she concei-  
ued, whiche was called the barrayne woman.  
For there is nothyng impossible to god. To this  
Mary answered, Lo I am the handmayde of  
our lord. Be it done vnto me as thou hast spo-  
ken. And then forthwith vpon the departure of  
the aungel, and being newly conceived with the  
moste blessed chyld Iesus, Mary went vp into  
the mountaynes with speede into a cite of Iuda:  
and came to the house of Zachary, and saluted  
Elisabeth. And as soone as Elisabeth herde the  
salutation of Mary, the chyld spronge in her  
bely. And forthwith Elisabeth was replenished  
with the holy gost, & cried with a great voyce,  
and sayd, Blessed arte thou amonge women, and  
blessed is the fruite of thy wombe. And wherof  
cometh this to me, that the mother of my lord  
cometh to me: for lo as soone as the voyce of  
thy salutation was in my eares: the chyld in my  
wombe lepte for ioye. And blessed art thou, that  
dydest beleue. For al thynges that haue ben spo-  
ken to the from our lord, that be perfourmed.

SECONDE that the angel Gabriel, which 2.  
spake to the virgin, was an hygh angel, and an  
hygh messenger. And truly it was conuenient,  
that he shuld be so. For he came with the hyghest  
message, that euer was sente, whiche was the  
treatie & leage of peace betwene god & man. And  
therfore the first worde of his salutation (that



ant.

The exposition of

is to say, Hayle, or be ioyfull) was meruailous  
conueniente for the same. for he came with the  
message of ioye. And to sayd the other sungell,  
which at the birth of our sauour appeared to the  
shepardes, I shewe to you (sayd he) great ioye,  
that shall be to al the people. And surely consi-  
deringe the effectes, that ensuede vpon this hygh  
message: all mankynde had great cause to ioye.  
1. for man being in the indignation, & the displea-  
sure of god, was hereby reconciled. Man beinge  
in the bondes of the diuel, was hereby deliuered.  
3. Man beinge exiled & banished out of heuen, was  
hereby restored thither againe. These be such  
matters of ioye & comfort to vs, that there neuer  
was or shalbe, nor can be any like. But not only  
for this purpose, he began with this hygh worde  
of comfort: but also for that he perceyued, that  
the virgyn beinge alone, woulde be moche abashed  
and astonied at his meruailous & todayne com-  
myng vnto her. And therefore he thought it expe-  
dient, first of al to utter the worde of ioye & com-  
fort, whiche myght comfort & put away al feare  
from the blessed vireg. And he calleth not her by  
her propre name: but gyueth her a newe name,  
calling her full of grace. This is now her newe  
name. and this is the highest name, that can be in  
any creature. For her sonne, the sonne of god,  
was content with this name, where he is by the  
holy euangelist saynte Iohn called also full of  
grace. And yet she is not in this behalfe equall  
with hym. For that she is full of grace, we haue  
it of hym. And howe coulde it be otherwise, but  
that she must nedes be full of grace, that shoulde  
conceiue & beare hym, that was the veray pleni-  
tude

plena  
gratia.

tude and fulnes of grace, the lorde of grace, by whom is al grace, & without whom is no grace. Holy scripture calleth also saying Josephin full of grace: but he may not be compared with the blessed virgin, he haue comunion in this name full of grace, equal with her, for she conceived a bare hym, that is the auctour of al grace, & this is the singular grace, by whiche she is called, not onely the mother of man, but also the mother of god.

Acto. 6.

Thirdely that by these wordes, the lorde is with the, is declared the name, whiche the angel gaue to her, callinge her full of grace: And they signifie, that she was full of goddis fauour, and full of his grace, for surely our lorde is not with them that be not in grace, he can not tary with them, that be vopbe of grace, & be in spaine, for there is a separation & diuoyce betwene the synfull soule and our lorde, as the wyle man sayth, Peruerse thoughtes make a separation and diuoyce from god: moche more peruerse dedes.

Inb 4<sup>er</sup>

Sapl. 2

Fourthely that by these wordes, Blessed arte thou among women, was ment, that there was neuer woman so blessed, And truly she maye well be called so, moche blessed amongst al women: for she had great and hyghe prerogatiues, whiche none other womā euer had, hath, or shall haue. Is not this an high prerogatiue, that of al women she was chosen to be mother to the sonne of god: And what excellent honour was she put to, when not withstanding the verree was made of his natyralite by the hole trinite, yet the thing was not done & accomplished, without or before her consent was graunted, for the whiche so forwarde a messenger was sente: And howe hye she

Indict  
In in

## The exposition of

grace was this, that after the defaulte made  
 through the perdition of the first woman our  
 mother Eua (by whome Adam was brought in  
 to disobedience) this blessed virgin was elect, to  
 be the instrument of our reparation, in that she  
 was chosen to beare the saviour and redeemer of  
 the worlde: And is not this a wonderful prerog-  
 ative, to be a virgin to be a mother: and against  
 the generall sentence of the malediction of Eua,  
 to conceive and bring forth her chylde without  
 synne: And who can esteeme that meruailous so-  
 lace and comforte, which was in her hart, when  
 she embraced that chylde, and nourished it with  
 her pappes, and had continually companye of  
 suche a sonne so many yeres to gether: wherefore  
 we may worthily say, that she is the moste bless-  
 ed of al other women, And to the intent that al  
good christen men shoulde repute and take her for  
beholde the providence of god, that wolde by an  
other witnes confirme the same. For even the  
 same wordes that the aungell spake, the blessed  
 matrone saynt Elisabeth spake also, and where  
 the angell made an ende, there she began. The  
 aungel made an ende of his salutation with these  
 wordes, Blessed arte thou amonge women. The  
 blessed matrone began her salutation with the  
 same wordes, declaringe that she was inspired  
 with the same spirite, that sent the aungell; and  
 that they were bothe ministers of the hollie Tri-  
 nity, the one from heven, the other in erth. And  
 afterwarde she added these wordes, and sayde,  
 And blessed is the fruite of thy wombe. These  
 be not the wordes of the angel: but of saynt El-  
 sabeth. For when the virgin Marye came to sa-  
 lute her

t bndict  
 lunctio.

into her, the sayd Elisabeth being inspired with the holy goost, & knowing that the virgin Mary was conceived, spake these wordes of the fruite that the virgin shulde bringe forth. And here is also an other wonderfull thinge to be noted: for as it appereth in the gospel, the childe in saynt Elisabethes wombe, that is to say, saynt Iohn, which yet had frant lyfe, gaue testimonie to this fruite: that this fruite shulde saue hym, and all the world, and as a prophete, he lepte for ioye in his mothers belly. And although he coulde not yet speake: yet neuerthelesse he declared by such signes & tokens, as he coulde: that blessed was the fruite of that wombe. This is the fruite, that the angell spake of, sayinge his name shall be Iesus, that is to say, a saviour: for he shall saue his people from theyr synnes. And well he maye be called the blessed fruite, which hath saued vs, and gyven vs lyfe, contrary to the cursed fruite, whiche Eve gaue to Adam, by whiche we were destroyed and brought to deth, but blessed is the fruite of this wombe, whyche is the fraye of lyfe euerlastyng.

¶ Ffurther we thynke it conuenient, that al bishops and preachers shall instruct and teache the people, commytted vnto their spirituall charge, that this Aue Maria is not properly a prayer as the Pater noster is, for a prayer properly hath wordes of petition, supplication, request, & suster. But this Aue Maria hath no suche. Neuerthelesse the church hath vsed to adioyne it to the ende of the Pater noster, as an hymne, laude, and prayse partly of our lord & saviour Iesu Christ for our redemption, and partly of the blessed virgin, for  
 O her

### The article of Iustification.

her humble consent gyven & expressed to the angel at this salutation, Laudes, prayles, & thākes be in this Ave Maria principally gyven and pelded to our lord, as to the author of our sayd redemption: but herewith also the virgin lacketh not her laudes, prayle, and thankes for her excellent & singular vertues, and chiefly for that she humbly consented, accordyng to the sayinge of the holy matrone saynt Elisabeth, whā she saide vnto this virgin, Blessed arte thou that dydest gyue truste and credence to the angels wordes, for all thynges that haue ben spoken to the, shall be perfourmed.

### The Article of Iustification.



**A**S TOVCHYNG the order & cause of our iustification, we thinke it convenient, that all byshops and preachers shall instruct & teache the people comitted vnto theyr spiritual charge, that this word, iustification, signifieth remission of our synnes, and our acceptation or reconciliation into the grace and fauour of god, that is to say, our perylous renouation in Chylle.

Item that synners attayn this iustification by contrition, and sayth conynged with charitie, after suche sort and maner as is before mencioned and declared in the sacrament of penance. Not although our contrition or sayth, or any workes procedynge therof, can worthily merite or deserue to attayne the sayd iustification, for the



The article of Iustification. 118

Whely mercy and grace of the father, prompted  
freely vnto vs for his sonnes sake Iesu Christe,  
and the merites of his bloude and passion, be the  
onely sufficient & worthy causes therof. And yet  
that not withstanding to the attaynyng of the  
same iustification, god requireth to be in vs, not  
onely inwarde contrition, pertye fayth, & chari-  
tie, certayne hope and confidence, with all other  
spirituall graces and motions, whiche as was  
sayd before, must necessarily concur in remis-  
sion of our synnes, that is to saye, our iustifica-  
tion: but also he requireth and commaundeth vs,  
that after we be iustified, we muste also haue  
good workes of charitie & obedience towarde  
god, in the obseruyng and fulfyllinge outwards-  
ly of his lawes and commaundementes. For al-  
though acceptation to everlastyng lyfe be con-  
toynd with iustification: yet our good workes  
be necessarily requyred to the attaynyng of ever-  
lastyng lyfe. And we beinge iustified, be necessa-  
ryly bounde, and it is our necessary duetie, to do  
good workes, accordyng to the sayinge of saynt  
Paule, we be bounde, not to lyue accordyng to  
the fleshe, & to fleshely appetites: for if we lyue  
so, we shall vndoubtedly be damned. And contra-  
ry, if we wolle mortifie the dedes of our fleshe,  
and lyue accordyng to the spirite, we shall be sa-  
ued. For who so ever be ledde by the spirite of  
god, they be the chyldren of god. And Christe  
sayth, If you wolle come to heuen, kepe the com-  
maundementes. And saynt Paule speakyng of  
euyl workes sayth, who so ever comyte synfull  
dedes, shall neuer come to heuen. wherfore all  
good christen people muste vnderstande & belene  
certeynly

Rom. 8.

Matth. 19

Gala. 5

## The article of purgatorie.

Verseyne, that god necessarily requyret of vs to  
do good workes comanded by hym, and that not  
onely outwarde & cyuyle workes, but also the in-  
warde spiritual motions and graces of the holy  
god, that is to say, To drede and feare god, to  
loue god, to haue ferme confidence and truste in  
god, to innocate and call vpon god, to haue pa-  
cience in al aduersities, to hate synne, and to haue  
certayne purpose and wyl not to synne agayne,  
and suche other lyke motions and vertues. For  
Christe sayth, we must not onely do outwarde  
cyuyle good workes, but we must also haue these  
foresayd inwarde spiritual motions, consentyng  
and agreeable to the lawe of god.

Matt. 5.

## The article of purgatorie.



OR AS MOCHE as our  
order of charitie requyret, & the  
booke of Machabees, and diuers  
ancient doctours plainly shewen,  
that it is a very good and a cha-  
ritable dede to praye for soules  
departed. And for asmoche also

as suche blage hath continued in the church so  
many yeres, even fro the begynning: we thinke  
it convenient, that all byshops & preachers shall  
instrude & teache the people, comytted vnto their  
spirituall charge, that no man ought to be gre-  
ned with the continuance of the same, but that  
it standeth with the very order of charitie,  
that chylken men shulde praye for the soules de-  
parted, and comite them in our prayers to god his  
mercy, and also to cause other to praye for them  
in mas-

The article of purgatorie. 120

In masses & requies, and to geue almes to other  
to praye for them, whereby they may be relieved  
and holpen of some parte of their payne. But for  
asmuche as the place, where they be, the name  
therof, and kynde of paynes there also, be to be  
vncertayne by scripture, Therefore this with all  
other thinges be to be remitted to almighty god,  
vnto whose mercy it is more and conuenient for  
vs to comende them, trusting that god accepteth  
our prayers for them, referring the rest holly to  
god, to whom is knowne their estate and condi-  
tion. wherefore it is moche necessarye, that suche  
abuses be clerely put awaye, whiche vnder the  
name of purgatorie, hath ben aduanced: as to  
make men beleue, that through the byshop of  
Romes pardons soules myght clerely be deliue-  
red out of purgatorie, and all the paynes of it: or  
the masses sayd at Scala celi, or other where, in  
any place, or before any ymage, myght lyke-  
wise helpe them from all theyr payne, & sende them  
straight to heuen, and other lyke abuses.

LONDINI IN AEDIBVS THOM  
MAE BERTHELEMI REGII  
IMPRESORIS. ANNO  
DO. M. D. XXXVII.  
MENSE OCTOB.  
CVM PRIVILEGIO.



*This Book was bought for the first time, and  
sold Nov. 5. 1639. a notable Book.*

Almighty god who have  
left power to give grace to  
all sinners penitente sinners  
come to us and to restore  
to the grace of thy holy  
father thy grace as truly  
be in thy love in thy  
mercy upon us pardon  
dolyner from all in  
conscience and strength in  
all goodness and bring us  
to an lasting life to grow  
in the love of the lord amen

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